


I READ THE NEWS...

OH BOY





**VOLUNTEERS WHO ARE GOOD AND WORK HARD
WILL BE WELL ENTERTAINED AND WELL FED**



REMARKS, HANGUPS, ETC.:

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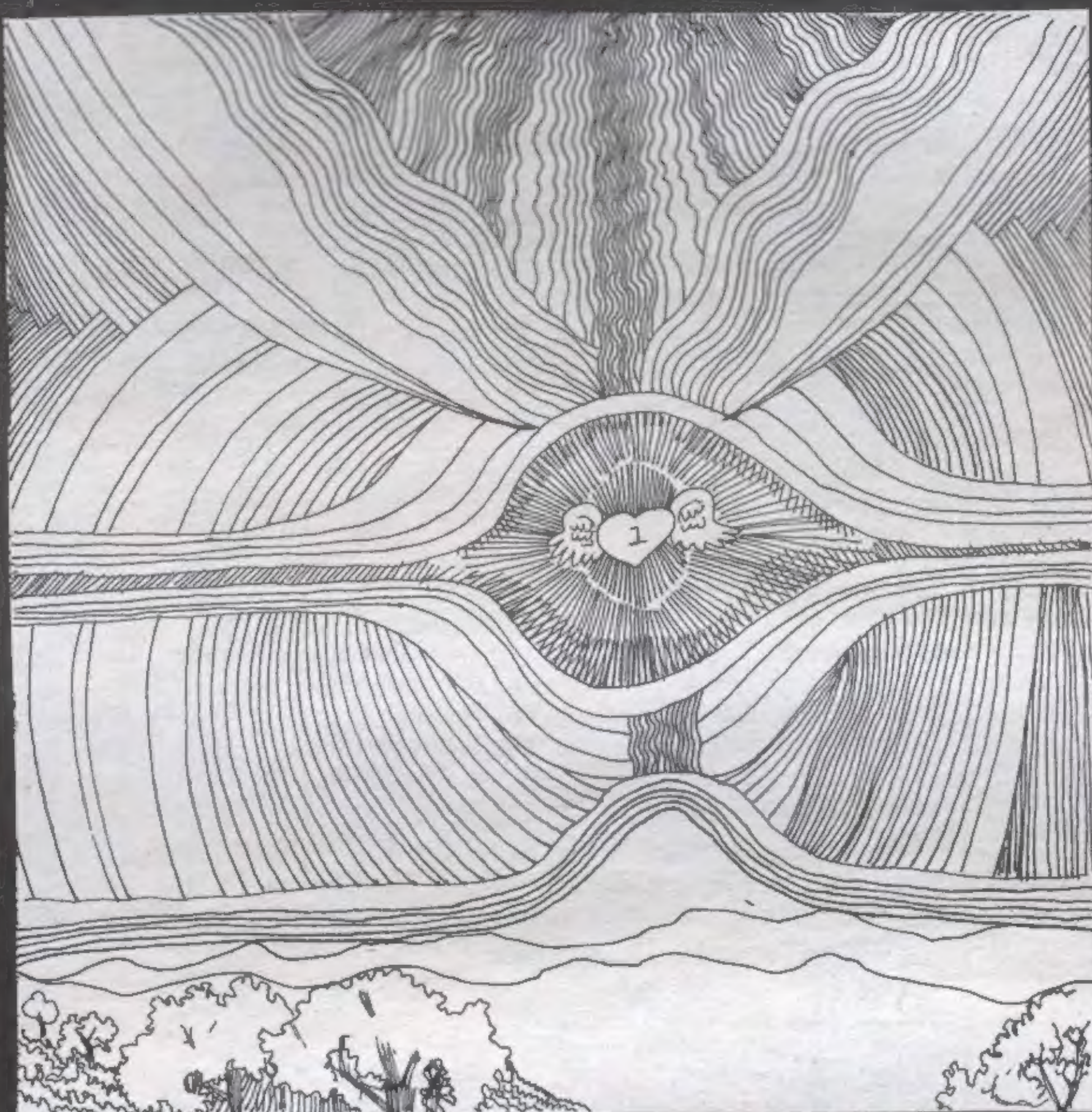




by wh word



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heaven ,
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now is a time
of change
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HUEY NEWTON ON WHITE RADICALS

THE MOVEMENT:

The Black Panther Party has had considerable contact with white radicals since its earliest days. What do you see as the role of these white radicals?

HUEY:

The white mother country radical is the off-spring of the children of the beast that has plundered the world exploiting all people, concentrating on the people of color. These are children of the beast that seek now to be redeemed because they realize that their former heroes, who were slave masters and murderers put forth ideas that were only facades to hide the treachery they inflicted upon the world. They are turning their backs on their fathers.

The white mother country radical, in resisting the system, becomes somewhat of an abstract thing because he's not oppressed as much as black people are. As a matter of fact his oppression is somewhat abstract simply because he doesn't have to live in a reality of oppression.

Black people in America and colored people throughout the world suffer not only from exploitation, but they suffer from racism. Black people here in America, in the black colony, are oppressed because we're black and we're exploited. The whites are rebels, many of them from the middle class and as far as any over oppression this is not the case. So therefore I call their rejection of the system somewhat of an abstract thing. They're looking for new heroes. They're looking to wash away the hypocrisy that their fathers have presented to the world. In doing this they see the people who are really fighting for freedom. They see the people who are really standing for justice and equality and peace throughout the world. They are the people of Vietnam, the people of Latin America, the people of Asia, the people of Africa, and the black people in the black colony here in America.

This presents somewhat of a problem in many ways to the black

revolutionary, especially to the cultural nationalist. The cultural nationalist doesn't understand the white revolutionaries because he can't see why anyone white would turn on the system. So they think that maybe this is some more hypocrisy being planted by white people.

I personally think that there are many young white revolutionaries who are sincere in attempting to realign themselves with mankind, and to make a reality out of the high moral standards that their fathers and forefathers only expressed. In pressing for new heroes the young white revolutionaries found the heroes in the black colony at home and in the colonies throughout the world.

The young white revolutionaries raised the cry for the troops to withdraw from Vietnam, hands off Latin America, withdraw from the Dominican Republic and also to withdraw from the black community or the black colony. So you have a situation in which the young white revolutionaries are attempting to identify with the oppressed people of the colonies and against the exploiter.

The problem arises, then, in what part they can play. How can they aid the colony? How can they aid the Black Panther Party or any other black revolutionary group? They can aid the black revolutionaries first by simply turning away from the establishment, and secondly by choosing their friends. For instance, they have a choice between whether they will be a friend of Lyndon Baines Johnson or a friend of Fidel Castro. A friend of Robert Kennedy or a friend of Ho Chi Minh. And these are direct opposites. A friend of mine or a friend of Johnson's. After they make this choice then the white revolutionaries have a duty and a responsibility to act.

As far as I'm concerned the only reasonable conclusion would be to first realize the enemy, realize the plan, and then when something happens in the black colony -- when we're attacked and ambushed in the black colony -- then the white revolutionary students and intellectuals and all the other whites who support the colony should respond by defending us, by attacking the enemy in their community. Every time that we're attacked in our community there should be a reaction by the white revolutionaries; they should respond by defending us, by attacking part of the security force. Part of that security force that is determined to carry out the racist ends of the American institutions.

As far as our party is concerned, the Black Panther Party is an all black party, because we feel as Malcolm X felt that there can be no black-white unity until there first is black unity. We have a problem in the black colony that is particular to the colony, but we're willing to accept aid from the mother country as long as the mother country radicals realize that we have, as Eldridge Cleaver says in SOUL ON ICE, a mind of our own. We've regained our mind that was taken away from us and we will decide the political as well as the practical stand that we'll take. We'll make the theory and we'll carry out practice. It's the duty of the white revolutionary to aid us in this.

So the role of the mother country radical, and he does have a role, is to first choose his friend and his enemy and after doing this, which it seems he's already done, then to not only articulate his desires to regain his moral standard and align himself with humanity, but also to put this into practice by attacking the protectors of the institutions.

AARON'S TRIAL

Perhaps in an effort to prove to the International Association of Police Chiefs that Seattle has an effective police force, Chief Ramon sent four squad cars containing eleven officers to the Black Panther's office at 1127 1/2 34th Ave. to search for a stolen typewriter. At 12:15 pm on Monday July 29th the officers arrived with a search warrant to search for a typewriter which had been reported stolen from the Legal Services office at 1700 Cherry St. on July 19. Seven policemen entered the office and immediately sighted two typewriters with undisturbed serial numbers sitting in plain view of the plate glass window, which they quickly confiscated.

They then proceeded to look for typewriters in all the desk drawers. Curtis later said that he probably should be in jail if he had a foot high office typewriter hidden inside of a three inch drawer. One of the officers asked Panther Defense Minister Curtis Harris for his name, who promptly refused because no arrest had been made. Curtis was arrested in spite of his protest that his name should be on the warrant instead of a typewriter. As they were taking brother Curtis away Aaron Dixon, Captain of the Black Panther Party of Washington State, was approaching the office; he immediately decided he had better go elsewhere. A warrant was issued for his arrest and later in the day accompanied by ACLU attorney Mike Rosen brother Aaron surrendered himself.

That evening a rally was held at Garfield Playfield to protest the arrest of the brothers. Later in the evening disturbances broke out in the Central District. Two Panther brothers and seven policemen were injured; the Panthers were fired upon by a white citizen with a shotgun and one officer was struck by a bullet fired from a high powered rifle. Appx. 50 Black brothers and sisters along with an equal number of white brothers and sisters demonstrated in front of the Public Safety Bldg.; there were no incidents aside from much shouting and chanting.

The Judge seemed no longer interested.

As the trial of Huey Newton churned into its second week, Charles Garry could feel he had gone as far as any attorney could in wielding the Enlightenment weapons of reason and the cold persuasion of fact. His argument, all down the line, was clear and unexceptionable: registered voters are not a cross-section of the voting-age population; and whites cannot judge a black man fairly. (How am I to know, asks Garry, which are the good whites and which the bad?) Free-Huey advocates, asking what would liberate the black revolutionary, could cross sociology off their list.

by Todd Gitlin of the San Francisco

Express Times

HUEY'S TRIAL

All the sociology in the world didn't impress Judge Monroe Friedman last week. Not even the considered, well-documented views of local Berkeley scholars could interfere for long with the blind rush of what passes for justice. After three days of testimony on the unrepresentativeness of the Alameda County master jury panel, Judge Friedman denied attorney Charles Garry's motion to quash the panel. "That motion is denied," said Judge Friedman. Period.

Professor Zeisel of the University of Chicago cited a Gallup Poll and his own studies in Chicago and Brooklyn to establish that whites disproportionately approve capital punishment. Asst. D A Jensen tried to discount this testimony, pointing out that Zeisel had not studied Alameda County specifically. The judge seemed to find this a telling challenge to the evidence.

The testimony that set the most precedents was that of U.C. Associate Professor of Sociology Robert Blauner, a specialist in race. Blauner distinguished between "objective" and "subjective" racism, the former an inescapable, structural characteristic of the entire society, the latter a question of attitude. "Living in this (objectively) racist society," he said, "it is not possible for white people to be free of subjective racism."

Garry asked the decisive question: "How do I go about eliminating, in my course of picking a jury, the objective white racist; secondly, how do I go about eliminating the subjective white racist....?"

"The most feasible way," Blauner testified, "...would be to not have whites on the jury" -- exactly what the Black Panther Party has argued all along. "On the other hand," Blauner suggested, there might be ways "to eliminate the most serious racist."

"Mr. Garry," interjected the Judge, "the State Legislature is the place you should go for this."

Blauner insisted that a screen for white racism, however difficult, was feasible, and the Judge dared him to come up with one during a brief recess. At the end of the recess, Blauner was ready to cite these standards for an acceptable juror:

- 1) Knowledge of black history and culture.
- 2) Awareness of one's own prejudice.
- 3) Personal experience with black people.
- 4) Active concern with changing the racist structure of the society.

A scale weighing these factors, he said, would plunge below the who-me? not-me defenses and reach the truth underneath.

The next witness, Dr. Bernard L. Diamond, Professor of Criminology and Law at Berkeley, said he knew of "no effective way" to eliminate from a jury whites so drenched in racism they would "hinder the obtaining of a fair trial for a militant political black person." His affidavit stated: "Identification of such prejudicial and racial attitudes in prospective jurors, whether conscious or unconscious, would require psychological techniques much too expensive for courtroom application." Then



ing. The demonstrators were accompanied by at least half a dozen officers at each entrance, fifteen to twenty policemen in full riot gear stationed strategically around the building, and six patrol cars which circled the building.

The next morning Curtis was released and not charged, however Aaron was charged with grand larceny by possession and held on three thousand dollars bail. At 1:30 in Judge Birdseye's court a bail reduction hearing was granted Aaron. Chief Ramon sent 25 to 30 officers to insure the absence of violence. Defense attorney Mike Rosen put Aaron's mother on the stand who testified that Aaron was 19 yrs. old, lived with his parents, and was on summer vacation from college. Judge Birdseye using his great wisdom and powers of logic reasoned that since Aaron was unemployed, unmarried, and had no children; the bench would have to consider him "sort of a transient" and therefore that three thousand dollars bail was reasonable. The Judge removed all possibility of racial prejudice when he commented that he (Aaron) received the same treatment given a young white man. An anonymous citizen put up a bond and Aaron was released later that afternoon. GOD BLESS AMERICAN JUSTICE!!!! nssj

I am a little frightened when it comes to the subject of revolution. Everyone is talking about it. Most people in the scene view it as inevitable and imminent; some think it has already arrived. Perhaps it has already finished without anyone being aware - I don't really know.

What worries me about revolution is not so much the event itself although that causes me no little concern, but rather people's attitudes toward it.

Now when I say "people" I'm of course referring to the group of people with whom I freely and otherwise, associate. Of my friends who do contemplate such matters most, including myself in my more vain moments, like to envision themselves as Revolutionaries. They are supported in this opinion by the Yakima Eagle but I have doubts.

If my friends and perhaps myself comprise even a small part of the Revolutionary Vanguard, then God have mercy on us all, especially posterity - that's why. I'm scared!

Most of the people I've met who have described themselves as Revolutionaries (not small "r" but bigger than life "R") seem incredibly lame. If Che were alive he'd laugh in all our faces.

Among all these people I've heard no reasonable discussion of exactly what revolution means in this society. There is no analysis, no strategy, no tactics. Half seem to be waiting for the Workers - whoever they are - and the other half are waiting for the Blacks - who appear to be as much in the dark about what to do as the rest of us. Nostalgia about the Paris Commune or Spain and glee over Detroit and Washington contribute nothing to revolution.

Please stop for a moment and think about what a revolution in this country would entail. First off what is this country anyway?!

What is the nature of this society we're all so hot to change - in 25 words or less. Racist, imperialist, capitalist, consumer, war-mongering, dehumanizing - what does that mean, and does it really say anything about America. What is ironic is that most of the cliches we mouth about America originated in an analysis of an entirely different society over a hundred years ago. Yet instead of developing an analysis relevant to the society we live in we substitute old catchwords. We haven't even thought up our own platitudes. We have an obligation to Revolutionaries a hundred years from now to supply some fresh cliches if nothing else.

No America is far too complex, its evil far too subtle, and our responsibility, if we are really to improve the human



Photographer N. S. S. John captures Media Man in moment of mirth while being eyed suspiciously by our hero's press agent.

WELT-
(WALT CROWLEY)
SCHMERZ

condition, far too great to allow ourselves the luxury to play word games, and the illusion that such games can substitute for work and thought.

And I'm not going to provide any in depth analysis guaranteed fool proof or double your money back. First I'm too stupid and second, but more important, too lazy. Revolution appears to involve a tremendous amount of labor. I don't think I'm up to the sacrifice. Are you?

More than sweat, revolutions also seem to be accompanied by a great deal of blood. I dislike bleeding. It always struck me as a shameful waste of a valuable resource. Maybe you, gentle reader, have more spare than I.

Could you kill someone. Maybe in the heat of the moment we could all kill a "Racist Fascist Mother Fucking Pig of Cop" but even stereotypes bleed and moan and have wives who'll miss them. And anyway, isn't that part of this odious evil we supposedly oppose?

Building barricades and throwing rocks and wearing army fatigue jackets do not produce revolution. But they sure are fun, aren't they.

Sometimes, when I'm depressed as I am now, I think we've all been co-opted, that playing Revolution is as sure a way of preserving this America as buying stock in AT & T. It's even become a form of status to be able to point at one's telephone and proudly beam, "It's tapped!"

Where does attention getting end and revolution begin? What is needed perhaps more than a social analysis is a psychological analysis. There's a Stalin and a Doris Day in even the best of us. Do we want change or do we want status or do we quite simply want to be boss?

All I want is to be ME by my own standards and in my own way. If it takes changing the society I live in to achieve that rather elementary goal then I have little alternative. But if I or you or whoever want a revolution, then let's stop farting off.

But if you don't want revolution, if you feel things aren't really that bad and that change can be wrought within the existing framework of American society then stop bastardizing the word revolution.

So I'm worried. I have heroic visions but I don't think I could play terrorist in order to realize them. I don't really know in my head where America leaves off and I begin. I don't know whether I have the intelligence or the courage or the resolve or even the desire to see a revolution through.

And I don't know anybody in any better shape.

THIRD PARTIES

Come November and the American voter will, in the words of countless TV commentators and newspaper writers, most probably be confronted with the choice of Humphrey (Happy Hubert) or Nixon (Tricky Dick), with the specter of George Wallace haunting the election. Not so, not quite. Although small in numbers the forces of Peace and Freedom (not so mall), The Commonwealth of Socialism, Revolutionary Socialism and Black Power will be gathering, each in their respective groups to challenge the twin parties of Wall Street, the White Power Structure and U. S. Imperialism (Yeah!).

The Washington state voter who fears the prospects of the "choice" offered by the Democrats and Republicans has a simple, and painless, way of assuring that there will be several choices of the general election ballot in November. In this state, third or new parties wishing a place on the November ballot must gather on primary election day, September 17 this year, and hold nominating conventions. At least 100 registered voters, who have not voted in the primary elections, must sign the group's ballot petition. To be eligible to do so, a voter must be registered by August 17. If interested in helping a third party get on the ballot, a voter is in luck, and in great demand this year. At least four, and possibly five, left-wing groups will be trying to get on the ballot, and all would be deeply honored by your presence as a registered voter at their nominating convention. Unfortunately a voter may sign only one ballot petition.

The Socialist Workers Party has not chosen a convention hall yet. They are quite different from the other socialist group attempting to get on the ballot (you can't tell the players without a program...), being self-admitted "revolutionary socialists" and "Trotskyites." For president and vice-president of the United States the SWP has nominated Fred Halstead, a leader in the New York anti-war movement and Paul Boutelle, a black taxicab driver. The party will also nominate two candidates for local office: Debbie Leonard, active in the Seattle anti-war movement, for U.S. Senator; and Will Reissner, for UW student and member of the Young Socialist Alliance, for the state legislature from the 32nd district. For information on the group, its program and candidates write The Socialist Workers Campaign Committee, 5257 University Way NE, Seattle, Washington 98105.

The Washington State Peace and Freedom Party will be nominating candidates in September also. PFP is much broader than either of the Socialist groups in the state and its program is less well-defined. Because of the increasing interest in the PFP shown by draft resistance and campus activists, the Peace and Freedom convention may be the largest and liveliest of the four on primary election day. The emergence of the California PFP as a mass-based radical party will surely have some effect on the local group's platform. In 1966, when the local PFP was formed, the party ran two congressional candidates on a platform which emphasized immediate withdrawal from Vietnam. Prior to the actual convention, the PFP is holding an open political issues conference to begin to determine the party's program and style. The presidential election, local elections, a national PFP ticket, the local group's relationship to the California PFP and action outside of the electoral system are some of the items to be discussed. The conference is scheduled for August 10, Saturday from 1-5 p.m. at the University Methodist Temple, Crowther Hall, 15th Avenue N.E. between NE 42nd and 43rd. For information on the conference and the nominating convention write Lyle Mercer, 747 - 21st Avenue E., Seattle.

The Black Panther Party of Seattle has announced plans to run for legislative candidates in the Central Area. Like their brother party in

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P.F.P.

After two years in suspended animation, an attempt is being made to inject life back into the Washington State Peace and Freedom Party. Two weeks ago Alex Forman, a national organizer from California came and spoke to a University District based group about community organizing and the possibilities of a meaningful party. Since then there have been more meetings and more talk about the party, with the outcome hopefully being at least one community club concerned with local problems as well as national issues. An important issue concerning this is the role that candidates should take. Will the thrust be to get a large protest vote for these candidates or will a permanent body of radicals interested in year-round work come into being. The next meeting will be held at the Free University, 39th and Brooklyn, Friday, August 2nd, 7:30 p.m. Be there and make it your party.

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PEACE & FREEDOM PARTY meeting

California the Seattle Panthers are attempting to build an independent black political party with mass support is the ghetto. Given such a perspective it is difficult to say if white signatures would be needed at their convention. For information write: The Black Panther Party, 1127 1/2, 34th Avenue, Seattle.

The Socialist Labor Party will meet at the Roosevelt Hotel in the San Juan and Admiralty Rooms (Seventh and Pine) beginning at 4 p.m. on September 17. Henning Blomen, the SLP's presidential candidate will speak. The Socialist Labor Party has graced the Washington state ballot since the turn of the century. The party platform is supremely simple - it makes only one demand; the establishment of the Socialist Industrial Commonwealth. They see this as the one demand which cannot possibly be co-opted by the power structure. For information on this long-established group (fourth oldest political party in the U.S.) and its long-established program write, The Socialist Labor Party, 1617 W. 6th Street, Aberdeen, Washington 98520.

There are rumors that the Communist Party will attempt to get on the ballot. Not only to promote the first Communist Presidential candidate in 20 years, but, probably more importantly, to challenge the state law which forbids the party to run candidates.

By September those persons supporting McCarthy will know if he is in the running or not; if not, they should give serious consideration to supporting one of the groups listed above, all oppose the war. More and more people are seeing the Democratic and Republican Parties for the shucks which they are; all left groups can expect to have a much more significant effect on the voters this year. At least one group, the Peace and Freedom Party, has the potential of becoming a component in a mass radical party which will work for real social, economic and political change in the fast-decaying United States. The Socialist Workers Party has played a quite important role in building the anti-war movement. The Panthers are the organizational expression of an already mass movement among black people in the country. As for the SLP, well, write for their platform and see.

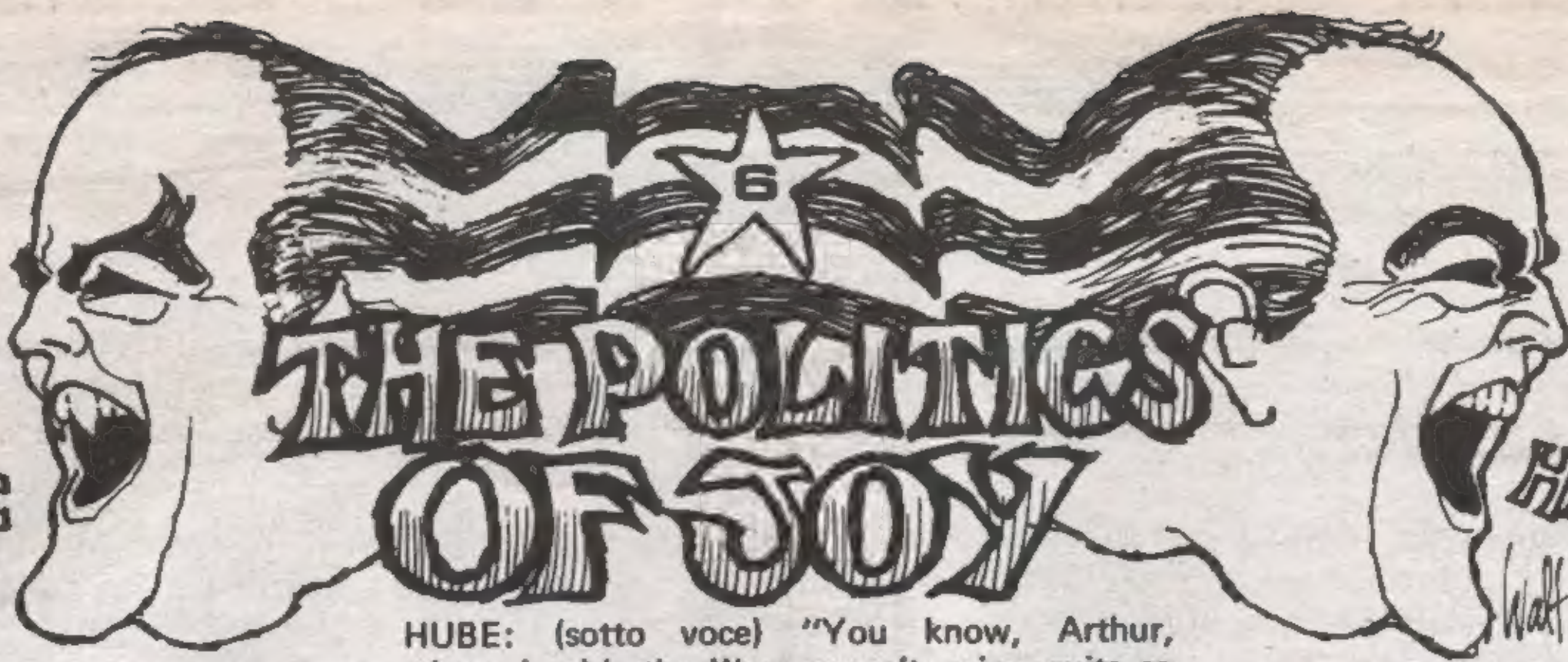
FRIDAY
AUG 2nd

7:30 pm

free

UNIVERSITY OF
SEATTLE

N.E. 40th &
BROOKLYN N.E.
no age limit



The inauguration of Hubert I for his fifth consecutive term as Joy Queen was a happy, happy occasion. Everybody was there, and everybody was happy. The Chairman of the War Board was there, a commanding figure of a man with his erect military penis and baby blue eyes. Just in front of him, bending over, was the Chief of Staff of the electronics-missiles-aircraft-research and development-mass media Corporation. They were flanked by the Procurement Officers, who were procuring. Other military technicians were pouring thick, rich amniotic fluid into the Think Tank, in which the Intellectual, his eyes shut and his thumb in his mouth, floated blissfully. The Presidents and Vice-Presidents of the major corporations, and the business agents of the unions were all there, each carrying his Senator or Representative under his arm. Even General Hershey, who had been in failing health for years, was wheeled in as anxious technicians scanned the oscilloscopes to make sure that he was alive.

"Is everybody Happy?" cries the Joy Queen. A euphoric babble goes up from the crowd in reply. Hubert turns to the Chairman of the War Board. "Are you Happy with the Wars, Bill?" he asked. The Chairman gives Hubert a smart salute, which he accepts and fondles absently, as the Chairman reports.

CHAIR: "Sir! The Wars are going better than ever. In Brazil, I can say with confidence that we've turned the corner. Enemy morale collapsed when we captured American Headquarters, and we're getting ready to send the largest Sweep and Destroy mission in history outside the building. In Greece, we've won such stupendous victories that we'll be able to send one million more men. In Guatemala, our computers predict that there is light exactly 26 meters beyond the end of the tunnel, and we're sending in 400,000 more troops to consolidate our winning position. In Vietnam..."

HUBE: "Thank you, Bill. I know that the War Board is in capable hands."

Hubert turns to the Liberal, who is sitting on his knee.

HUBE: (sotto voce) "You know, Arthur, sometimes I wish the Wars weren't going quite so well, so that we could have a little more money for programs that are really close to my heart." His lower lip quivers slightly.

LIB: "You're all heart, Mr. President."

HUBE: (turning back to the throng) "My friends, I want to celebrate the fifth term of the Politics of Joy by giving something to everybody. Nobody will be left out. There is enough for all."

Hubert and Liberal reach into a cornucopia and begin to toss brightly wrapped packages out into the giggling crowd. Boxes fly in every direction, bearing labels such as "WARS: 186 billion." "Military Construction, 84 billion," "The Boeing Company, 23 billion," "Senator Eastland's Plantation, 3 billion," "Freeway construction, 9 billion." Hubert personally hands an envelope marked "Conservation, \$89.95" to a rugged mountain climber.

RUG. MOUNT (tears springing to his eyes) "I didn't know you cared, Mr. President. What is it for?"

HUBE: "It's the Lady Bird Memorial Beautification Program, Jim. We're going to put billboards with pictures of trees on every freeway in the world. We had to start small this year, but the program will grow."

RUG. MOUNT: (weeping openly) "God bless you, Mr. President." He exits, clutching his envelope.

At length, the cornucopia is empty. Hubert turns to the Liberal.

HUBE: "There it is Arthur, we've taken care of everybody, haven't we?"

LIB: (urgently) "The Negroes, Hubert, the Negroes. They're getting unruly again. They may start burning things, and you know what an unsightly mess that makes."

HUBE: "But we gave them the Guaranteed Annual Pittance last term. Isn't that enough?"

LIB: "They say it isn't enough."

HUBE: "But laboratory tests showed that it was enough to keep body and soul together in 92.6 out of 100 cases. Do they think we're made of money? There just isn't any left. All I can do for them is make a speech."

LIB: "Do you think that will work again?"

HUBE: "Don't worry, I've got a brainstorm." He turns to the audience and gestures for silence. "My

friends, you all know how my heart literally bleeds for the poor, the oppressed, and the wretched. You all know where I stand. Today, I want to announce a bold new program of the Happy Society. Starting tomorrow, my old friend Dr. Nig will join my cabinet as Secretary of Ethnic Affairs." An elderly Negro suffles forward.

NIG: "You sure is good to us, boss."

HUBE: "And, starting this year, I proclaim April 1 as National Swahili Language Day." He raises his arms in a heroic gesture. "Uhuru, gentlemen. Uhuru!" Dr. Nig rips the handkerchief from his head with trembling hands and throws it into the air, breaking into a feeble cheer.

ALL: (in unison) "Uhuru! Uhuru!" They break into song, as Hubert I throws kisses right and left.

The Liberal steps off Hubert's knee and jumps into the Think Tank, awakening the sleeping intellectual.

INT: (sleepily) "Back already, Arthur? I thought you were going to stay down in Washington for a while."

LIB: "Why no, I'm fine. I wouldn't want to be corrupted, so I came back to write my book. How's the teaching going?"

INT: "Teaching, Arthur? Why, we haven't had any classes for 10 years. Didn't you know about that?"

LIB: "I guess I have been spending a lot of time in Washington. I hadn't heard. What happened to all the Young People?"

INT: "We're not entirely sure, Vietnam, Brazil, Greece, and Guatemala took care of a lot of them, of course, but there seems to be a large bloc who Dropped Out so completely that nobody can find them. The Institute is working on it."

LIB: "Dropped Out Of The Happy Society? You're kidding."

INT: (musingly) "Well Arthur, they were a funny generation. We don't really know what happened, but some of our more far out researchers actually suspect that they weren't happy."

The Liberal scratches his head and Thinks for a moment, then settles back into the warm amnion and opens his notes.

JON GALLANT

ON WED. AUG. 7TH 12:30 IN THE AUD.

DAVID HARRIS



David Harris from the Bay area Resistance will be on the U of W campus. Harris will be in Washington to fulfill several speaking engagements during the week of August 4th-8th. He is one of the key note speakers at the August 4th AFSC rally at the Peace-arch park in Blaine. The gig on the U of W campus is scheduled for the 8th in the Auditorium.

Harris was one of the first draft resisters on the West Coast. In 1965, he was elected president of the Stanford student body in the largest balloting in the history of the school. He stayed in that office, though, only 6 months.

Apparently what changed David Harris was the previous

summer in Mississippi. Perhaps becoming sensitive to violence in this country can lead to a further understanding of the institutions that play into people's lives in America. The Selective Service System is the most blatantly oppressive and totalitarian of those institutions. It is an institution built entirely upon fear. Its strength is entirely contingent upon one's acquiescence to its regulations. Therefore the question posed in regard to an individual's personal relationship to that system is either a) acquiescence or b) confrontation and resistance. In 1966, David Harris returned his draft card and refused to continue to cooperate with his Board. He was convicted in May and expects to go to prison

sometime this fall for refusing to be inducted into the military.

The humanitarian values and the strategy of open non-violent confrontation implicit in non-cooperation are the basic elements in Harris's whole life style. They are apparent in his informal relationships, in his speaking gigs and his confrontations with opposing political positions. His contention is that these elements have to be operative in the construction of the non-oppressive society he envisions. The larger revolution - that which occurs in people's minds and personal lives has to begin now, within the context of the social-political struggle.

Harris contends that

non-cooperation has a tremendously radicalizing effect on those intimately involved, and has a great impact on a community. He believes the burden imposed on the court system by the resisters inevitably poses the questions about the war and about the society that America has to deal with. It is in the Resistance that the anti-war rhetoric becomes individual action.

One rarely sees David Harris except in western boots and blue jeans. He looks as if he might have been lifted from an old time photograph of West Coast loggers posing around a fallen tree. He is a very powerful, dynamic speaker for the Resistance. August 7th he speaks at the "U." John Sullivan 608 - 35th Avenue EA 4-5528

SUPPER BOOR BAGS - MOCCHASINS - GRONNER BLOODS -
EQUUS - RONAHOS - SINGHOS - SAGYEOS - VOGYOS
VANS - ZONGSH BLOODS - SEWELAY - AD INNYKUM
LEATHER

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2321 CHANDLER AVE. S.W. --- NEAR ADMIRAL THEATRE IN WEST SEATTLE -- OPEN 2100

paris july 14

The barricades have been cleared away and the paving stones replaced in their traditional arc-like design along the streets. Revolutionary posters still remain on the walls, but they are tattering rapidly and many are nearly covered up by the drab election appeals of the Communist Party and the Gaullists. If you wander around looking for radicals who you befriended before the May events, many of them have disappeared. In most cases they're in hiding, not in prison. Carried along the grand boulevards by the latest flood of summer tourists, you begin to wonder if reaction hasn't triumphed completely over the spirit of revolution - that is, until you meet your first French university students.

After talking for hours to over a dozen of them during my first few days in Paris, there is one thing that can be said with certainty: they mean to try it again. There is no evidence of despair or malaise; to the contrary, one phrase comes from every student's lips: "Wait till the next time..." "Next time" usually means October, when the universities and high-schools open again.

As if to underscore these predictions, street fights have been breaking out since the eve of Bastille Day along the Boulevard St. Michel, at the Place de Bastille, and along the Boulevard St. Germain. On the night of July 13th, the air at the foot of Saint Michel was acrid with tear gas and the helmeted CRS, the "riot" police, were roaming the boulevard in packed formations, arresting people up to three a.m. On the same night, at the Place de la Bastille, the crowds, mainly young unemployed workers, carried red flags and were subjected to gas and clubbings. The red flags had nothing to do with the Communists, who were conducting their own Bastille Day demonstration on the Isle St. Louis bureaucratically oblivious to the clashes on their flanks.

On the next night, crowds again appeared near the Odeon, along St. Germain, and the clashes were renewed. They burned a tricolor, clapping their hands to a calypso beat that means: "Ce n'est qu'un debut continuous le combat!" ("It is only the beginning, let us continue to fight!"). Again, tear gas, clubbings, skirmishes through the streets, arrests. The elan, the enthusiasm, the courage and festiveness of these crowds is absolutely infectious. You now know with certainty that the Gaullists have won a sham victory at the polls. The electoral success of the regime is a feeble thing compared with this revolutionary ardor.

Looking at France from America, it is difficult to sense the scope and intentness of the May movement. Whatever may have been the original grievances that brought the students into the streets, these have long since been transcended by goals of an extremely revolutionary character. These goals represent a decisive departure from the demands raised by the "classical" revolutions of history. The revolutions of the past centered around "bread" - around scarcity, survival, and need. The student uprising takes its point of departure from an era of potential abundance. Its appeals cry for freedom, life, desire. The walls of Paris, scrawled in black and red paint, proclaim intoxicating slogans like:

IN THE STREETS



Rue St. Jacques and Blvd. St. Germain photo by DeJax-Defores (LNS)

"Imagination to power"
"Life without dead times"
"Culture is the inversion of life"

"Society is a carnivorous flower"

"No more work"

"Creativity, spontaneity, life"

Inside the Sorbonne itself, a slogan sweeps around the curve of a large, classical alcove at the foot of the stairway to the main auditorium:

"I take my desires for reality, for I believe in the reality of my desires."

Slogans of this kind are so numerous that they make up the contents of several recently published books. In fact books on May, photograph and poster collections, compendia of manifestoes and documents, an

excellent biweekly, titled Cahiers de Mai, which is ferreting out the details of the student-worker movement throughout France, new periodicals like L'Enrages and the fiery, more authentic L'ACTION, are heaped on bookstalls and kiosks. The Magazine Litteraire, the equivalent of the Saturday Review in America, has discovered the anarchists and the cover of its latest proclaims: "Les anarchistes - d'ou viennent? qui sont? Que veulent?" A fever of reading has gripped the city. Everyone is buying this material - part of it obvious exploitation by the publishing industry, but much of it surprisingly good and informative. Marcuse's works, virtually unknown to most French students up to the May events have been touted by the bourgeois press as the primary

intellectual "influence" in the revolt. So now there is a sudden run on French translations of his books.

The point, of course, is that the May events have turned from an effect into a cause. Not only are they events in their own right, but they have increased the social metabolism of the entire country, adding a greater momentum to the crisis. Far from closing a remarkable phase in the revolutionary development of France, they have opened a new epoch of hope, passion, and self-discovery. Millions of people in France have been stirred into a new sense of their power over the social system, and for an incalculable number this revolutionary awakening has converged into a resolution to take up the conflict on an even more advanced level.

The government knows this and has tried to obstruct the dissemination of news about the revolt. The press has not been tampered with, but motion pictures of the events are under a de facto ban. The police are looking for the cinematic footage of the events taken by radical cameramen, and this material, if found, will surely be confiscated. Public showings are forbidden.

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The government has also outlawed the March 22nd Movement (the most militant and authentic of the student groups to emerge from the May events), a number of anarchist groups, the Trotskyist JCR (Revolutionary Communist Youth), the Maoists, and curiously enough, the FER (Federation of Revolutionary Students), another Trotskyist group that is now thoroughly detested because of its bureaucratic manipulative methods and its efforts to divert the students from barricade-fighting into orderly demonstrations.

Since the May events, however, the repression has not been harsh. There were severe beatings during the earlier street fighting on the barricades and in the jails. Press reports of police brutality, amply reported in almost all the newspapers, greatly embarrassed the regime and a certain amount of restraint is now evident. Police work has centered mainly around finding out WHO the "new" radicals are, and investigating the "new" movements that contributed to the uprising. Having suddenly discovered a threat to its very existence, the state is raking over the entire student body, gathering information on its "leaders," on "trouble makers" and on the "enrages." Apparently, these are the people the police plan to "pick up" if or when "next time" comes around. The futility of this investigation is obvious: "they," the "leaders," are everywhere. In the event of another uprising the police would have to pick up most of the eight million young people in France who range between the ages of 16 and 21 - and not only the students, who initiated the uprising, but also the young workers who spearheaded the general strike and the seizure of the factories. It would have to change the very basis of French society, indeed, dissolve the state apparatus itself. For what these young people want, now, can no longer be satisfied by a car, a little box in the suburbs, or a secure career in a bureaucratic, manipulated society. What they want, in Stephen Spender's words, is a revolution that is equated "with spontaneity, participation, communication, love, youth." The newly forged relations between the students and young workers "dramatize a struggle not between proletarian and capitalist interests so much as between forces of life and the dead oppressive weight of the bourgeoisie. They are against the consumer society, paternalism, bureaucracy, impersonal party programs, and static party hierarchies. Revolution must not become ossified. It is la revolution permanente."

It is this revolution permanente - conceived not as a sectarian formula but as a totality, as revolution invading and changing every aspect and corner of life - that is now percolating through France. The youth of France are demanding not the "seizure of power" but its dissolution; they are demanding not the conquest of "history" but the right of each individual to control all the conditions of his everyday life. (The first of a series.)

HAIGHT POLICE RIOT

Two weeks after Berkeley street people "won" Telegraph Avenue as their own Haightians attempted their own revolution against pig domination. The normal riot things were done, windows broken, heads busted, arrests, and even a couple of fires.

Tuesday and Wednesday, the 16th and 17th, were the nights of the riots. Police chased people down to the Panhandle where they beat them up and took them in. People did their thing on the street. Their thing consisted of disorganization and fading too slowly when police attacks came. Most who were taken to jail are still there due to lack of any effective bail fund organization.

Thursday night things were back to normal, or a degree of that. Whole blocks boarded up with plywood, police on rooftops with guns, on the street with clubs and riot masks, traffic closed off and things generally quiet. However the busts continued. Terry Cannon, a reporter for the Movement was picked up while attempting to help a friend from the police and was beaten in the car. When he arrived at the station he was taken to an interrogation room and beaten till he could barely stand and finally booked and allowed a call. While being held in a cell behind the interrogation room he could hear others being beaten.

But the pig still dominates this disorganized community.

PEACE RALLY

A Canadian-American rally to stop the war in Vietnam will be held in conjunction with a memorial to the victims of Hiroshima and Nagasaki Sunday at the International Peace Arch Park on the U.S.-Canadian border at Blaine.

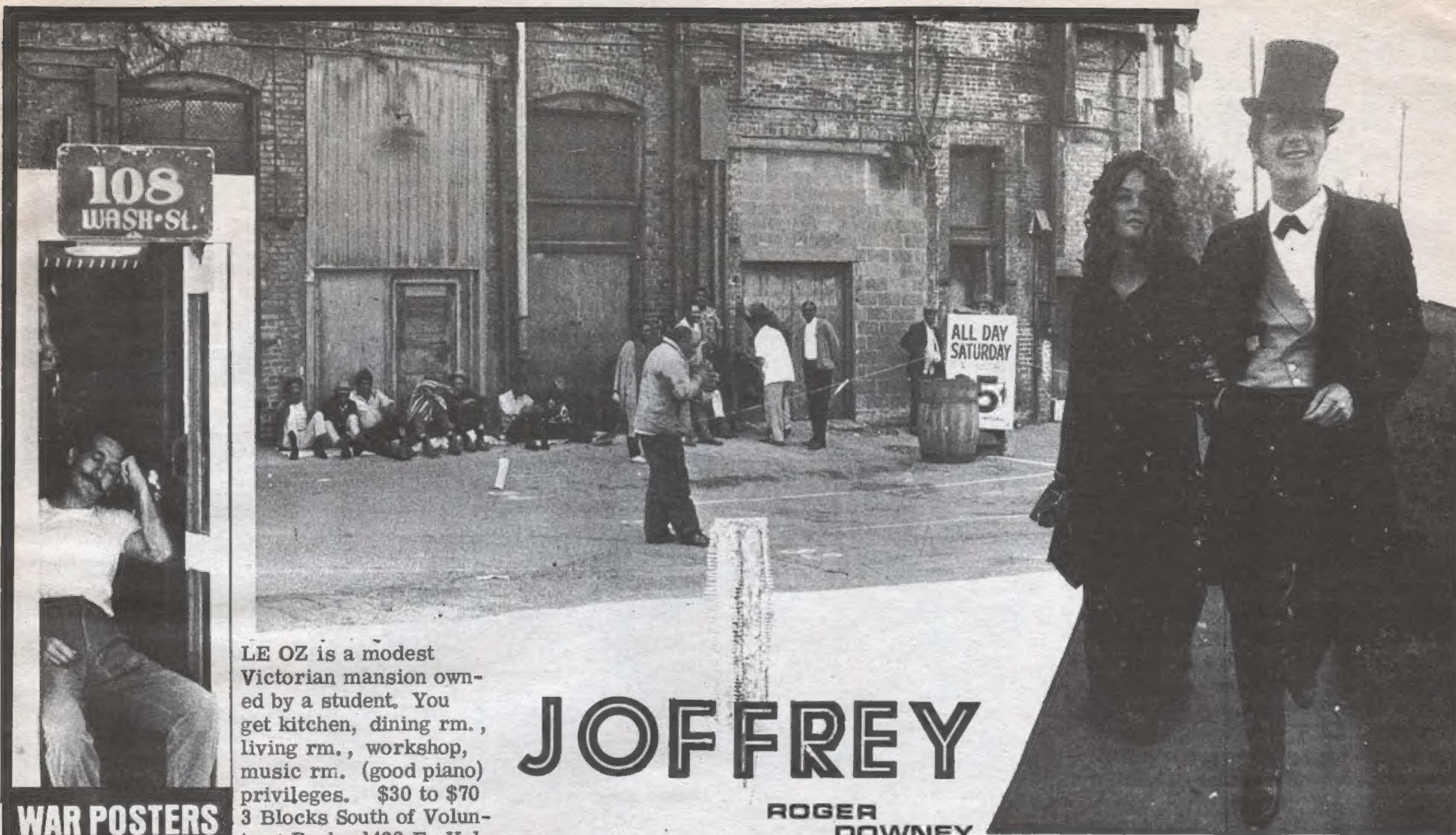
Featured speaker at the rally will be Rear Adm. Arnold E. True, a retired Navy veteran of 26 years service. He now is an outspoken critic of the war in Vietnam.

Other speakers will include David Harris, Fred Lonidier and Frank Wilkinson. Harris, organizer for Draft Resistance on the West Coast and former student body president at Stanford, recently was convicted for refusing induction. Lonidier, of Seattle Draft Resistance, was drafted out of the Peace Corps, refused induction and now is awaiting indictment. Wilkinson is executive director of the National Committee to Abolish the House Un-American Activities Committee.

Events at the rally will begin at 11 a.m. with a picnic lunch. Folk singing will follow from noon to 1:00 p.m., with the speakers and the memorial service scheduled from 1:20-3:30 p.m.

Seattle area sponsors of the rally are American Friends Service Committee; Clergy and Laymen Concerned about Vietnam; Draft Resistance, Seattle; Eastside Forum; Fellowship of Reconciliation; Peace and Freedom Party; Committee to End the War in Vietnam; Seattle Women Act for Peace; University Committee on War and Peace, UW; University Friends' Meeting, and Women's International League for Peace and Freedom.

Groups in the Vancouver, B.C. area are also sponsoring the event.



JOFFREY

ROGER
DOWNEY

Robert Joffrey will never have to take out ads screaming that "BALLET IS NOW!" In five performances at the Opera House last week, his company made up for all the diseased horsemeat the Opera and the Rep peddle in a year. Nobody had to be told to enjoy the Ballet, not even Mom Mercer, the poor old culture-consuming bitch. She faithfully devours everything the Saturday Review says is good for her, books, music, theatre; and at last she is ordered to attend something she can enjoy. You can see the arteries softening from intermission to intermission, a sparkle coming into the filmy eye.

... la dolce vita

POPE



THE BYRON POPE ENSEMBLE presents the new jazz at the Ensemble Theatre Thursday through Sunday. Friday 7 pm. Sat. 12-4 a.m. Thursday and Sunday 10-2 am.

WAR POSTERS

Genuine WWI & WWII Patriotic Posters. Official US Govt. originals, 1917-19, 1942-45. Gung-ho, colorful, and big (to 40"x46")! Free List: K.R. Enterprises (H), P.O. Box 636, San Francisco, Calif. 94101

HANDY ET AL

The first one is over, but three more still are coming.

It's Jazz in the Park, a series of free Sunday afternoon jazz and rock concerts sponsored by Sicks' Rainier Brewing Company and the Seattle Jazz Society.

The concerts are being held in the Seward Park Amphitheater in cooperation with the Seattle Park Department.

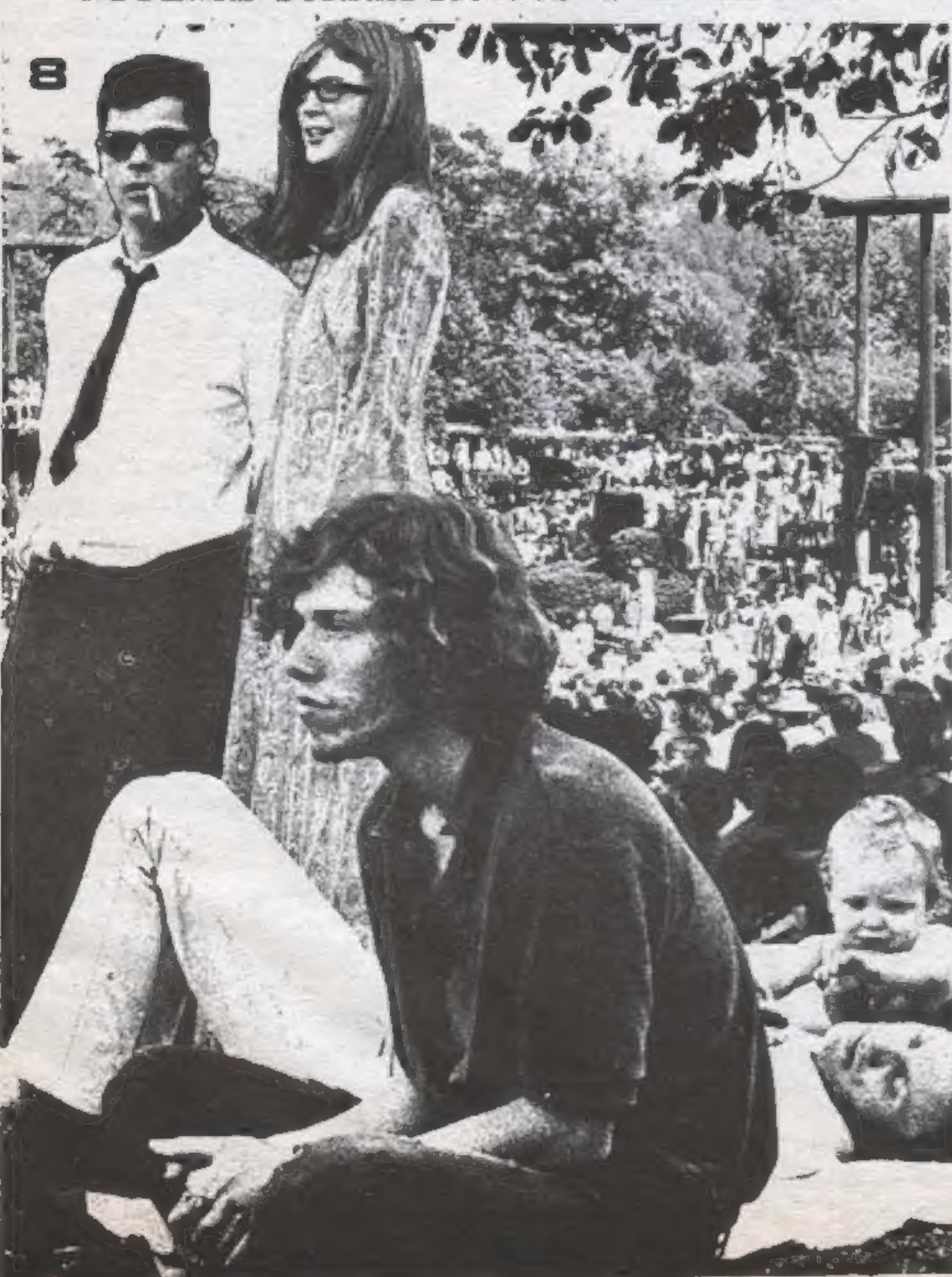
The first program last Sunday, featured the John Handy Quintet, guitarist Bola Sete, and the Joe Johansen Quartet, a top Seattle blues-rock band.

Other concerts in the series will be held Sundays, August 11 and 25 and September 8. Performances start at 2 p.m. and continue until 6.

Rainier provides most of the bread for the park concerts with the Recording Industries Trust Fund. The jazz society handles management. Boyd Grafmyre makes talent arrangements.

SPELLMAN

APPEARS SURREPTICIOUSLY AT SEWARD



Well, there was good reason. Even Jackie Kennedy might have perspired (a little) into her Arrid. Through the abstractions of ballet, the truths of the body sneak in unresisted. Flesh is made respectable, groping becomes high art. Mom can eyeball Luis Fuente in close to the altogether, Dad can get all drymouthed over Lisa Bradley, and it's not only sexy, what do you know, it's approved by Good Housekeeping. You can take the kids along.

The same goes for ideas; ballet has nothing to do with daily life so you can happily cheer for Kurt Jooss' THE GREEN TABLE despite its obviously AGITPROP origin. Art is a wonderful thing - it makes being a human being temporarily fashionable.

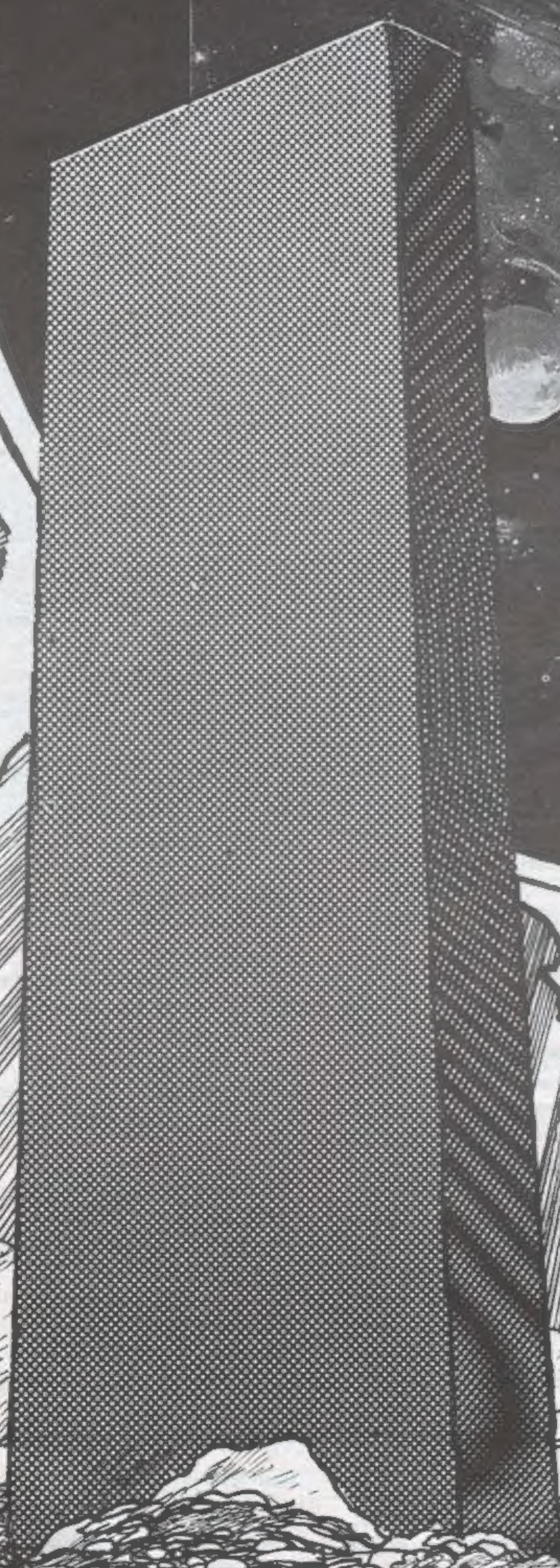
The plot ballets probably succeeded best with the audience as a whole: THE GREEN TABLE, all the more powerful for being dated (1922, the oldest ballet in Joffrey's repertory shown here); THE CLOWNS, not a ballet at all but a freakish pantomime of alienated despair; and NIGHTWINGS, a sexual nightmare so vivid you don't even try to resist its perverse attraction.

With a few exceptions, the abstract ballets may have been even more satisfying than the plot ballets. We expect a less emotional, more intellectual response, and are pleasantly surprised. Gerald Arpino's dancers refuse to settle for a tepid reaction: they demand applause and cheers in OLYMPICS, CELLO CONCERTO, VIVA VIVALDI with all the goodnatured mindless arrogance of animals conscious of their own beauty.

There is no point in cataloging the various virtues of MOVES, SECRET PLACES, etc. Each is highly impressive in its own individual way. Two disappointments should be mentioned, one minor, one major. Lew Christiansen's DISTRACTIONS is conventional in a bad way, going nowhere in particular, in no particular rush to get there, not terribly concerned about how it gets there. It is flabby, at the core and on the surface. The major disappointment is ASTARTE. Lots of people like it. TIME had it on the cover, NEWSWEEK raved about it, it's the hit of the season back in New York. Which just goes to show that New York is, less than ever, where it's at. ASTARTE, which was conveyed last summer at Eagle's Auditorium, is about as exciting as this summer at Eagle's Auditorium. The "mixed media" which are apparently supposed to suggest a light show, just get in each other's way. Even if the choreography were good, the huge film would overpower two lonely dancers; But GODDAMMIT it's not good, whatever TIME told you it's stiff, arbitrary, disjointed, and not even very interesting from moment to moment. The film is not terribly good either; surely the man who made it can't have looked, really looked, at a good light company, can he????? Where they are rich, subtle, multilayered and ambiguous, he is only cluttered, pretentious, and very very slick.

In kind of a terrible way the Crome Circus comes out on top of this mess. Their music is superb, growing constantly in tension and intensity to the final blowoff. Unfortunately the quality of the music only rams home the feebleness and poverty on invention of the dance and the film. Joffrey tried creating something in a form whose content he did not understand. If it had not been a fashionable success, ASTARTE would be unfortunate but not important. As it is, thousands of people are perverting their natural taste to like something not really likeable, because they have been told to like it. In addition, by implication at least, Joffrey is saying something false about a scene he does not understand.





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by Robert Keller of ANARCHOS

"revolution" is not to be debased into a political banality -- merchandised on radical posters, leaflets, and buttons with the same mindless promiscuity that it is used on auto ads -- then we must try to clearly understand the nature of the present social crisis in the United States.

There is no "revolutionary situation" at this time in America. There is no immediate prospect of a revolutionary challenge to the established order. Despite the radical ferment of the black people in the United States, despite the radical sentiments of a growing minority of American youth, the great depths of the white population are only just beginning to be stirred by events. American revolutionaries must end the indulgent habit of looking exclusively at each other and begin to look at the living situation around them. Once they seriously do so, they will find that there is a greater susceptibility to radical ideas than at any time since the populist resurgence of seventy years ago and an incredibly high rate of social metabolism in all spheres of life; but there is still no reason to believe that the bulk of white America will accept, much less support, the idea of revolutionary change at the present time.

It is important to stress this fact because, once we get all illusions out of the way, we can begin to see precisely what factors could make for a future revolutionary situation in America. Once we grant that a revolutionary situation does not exist now, we can add with the justification of a clear perspective that the potential for a future revolution is greater in the United States than in any other industrialized country in the world. We can begin to deal with that potential not as lightminded adventurers or academic theorists, but rather as significant catalysts who can offer consciousness and a clear sense of direction to the elemental forces at work. And if the revolutionary movement we seek to build is so constituted organizationally that the "we" can readily become the vast majority; if its interests are removed as much as possible from the sticky molasses of the commodity system; and finally, if its relations and functions are directly shaped by the liberatory possibilities of the future -- then the catalysts, instead of turning into another elite, will be digested by the revolutionary process itself.

PROCESS

What, then is the nature of the present social crisis in the United States and what is its revolutionary potential?

The most important process going on in America, today, is the sweeping deinstitutionalization of the bourgeois social structure. A basic, far-reaching disrespect and a profound disloyalty is developing toward the values, the forms, the aspirations, and above all, the institutions of the established order. On a scale unprecedented in American history, millions of people are shedding their commitment to the society in which they live. They no longer believe in its claims. They no longer respect its symbols. They no longer accept its goals, and most significantly, they refuse almost intuitively to live by its institutional and social codes.

This growing refusal runs very deep. It extends from an opposition to the Vietnam war into a hatred of political manipulation in all its forms. Starting from a rejection of racial discrimination, it brings into question the very existence of hierarchical power as such. In its detestation of middle class values and life-styles, it rapidly evolves into a rejection of the commodity system; from an irritation with environmental pollution, it passes into a rejection of the American city and modern urbanism. In short, it tends to transcend every particularistic critique of the society and evolve into a generalized opposition to the bourgeois order on an ever-broadening scale.

If the word

In this respect, the period in which we live closely resembles the revolutionary Enlightenment that swept through France in the eighteenth century -- a period that completely reworked French consciousness and prepared the conditions for the Great Revolution of 1789. In both cases, the old institutions are slowly pulverized by molecular action from below. Long before they are toppled by mass revolutionary action. This molecular movement creates an atmosphere of general lawlessness: a growing personal, day-to-day disobedience, a tendency not to "go along" with the existing system, a seemingly "petty" but nevertheless critical attempt to circumvent restriction in every facet of daily life. The society, in effect, becomes disorderly, undisciplined, Dionysian -- a condition that reveals itself most dramatically in an increasing rate of official crimes. A vast critique develops of the system -- the actual Enlightenment itself, two centuries ago, and the sweeping critique that exists today -- which seeps downward and accelerates the molecular movement at the base. Be it an angry gesture, a "riot" or a conscious change in life patterns, an ever-increasing number of people -- who have no more of a commitment to an organized revolutionary movement than they have to the society itself -- begin to spontaneously engage in their own defiant propaganda of the deed.

This disintegrating social process is nourished by many sources. It develops with all the unevenness, indeed all the contradictions, that mark every revolutionary trend. In eighteenth century France, radical ideology oscillated between a rigid scientism and a sloppy romanticism. New forms of dress were patterned on austere Roman republicans and colorful Italian shepherds. Notions of freedom were anchored in a precise, logical ideal of self-control and a vague, instinctive norm of spontaneity. Rousseau stood at odds with d'Holbach, Diderot at odds with Voltaire; yet, in retrospect, we can see that one not only transcended but also presupposed the other in a cumulative development toward revolution.

HIP RELOOK

The same uneven, contradictory, and cumulative development exists today, and, in many cases, it follows a remarkably direct course. The beat movement created the most important breach in the solid, middle-class values of the 1950's, a breach that was widened enormously by the illegalities of pacifists, civil rights workers, and most recently, hippies. The merely reactive responses of rebellious American youth, moreover, have produced invaluable forms of libertarian and utopian affirmation: the right to make love without restriction, the goal of community, the disavowal of money and commodities, the belief in mutual aid, a new respect for spontaneity, and so forth. Easy as it is for revolutionaries to criticize certain pitfalls within this orientation of personal and social values, the fact remains that it has played a preparatory role of decisive importance in forming the present atmosphere of indiscipline, spontaneity, radicalism, and freedom.

PROVO

A second parallel between the revolutionary Enlightenment and our own period is the emergence of the crowd, the so-called "mob," as a major vehicle of social protest. The typical institutionalized forms of public dissatisfaction -- in our own day: orderly elections, demonstrations, mass meetings

-- tend to give way to direct action by crowds. This shift from predictable, highly organized protests within the institutionalized framework of the existing society to sporadic, spontaneous, near-insurrectionary assaults from outside (and even against) socially acceptable forms reflects a profound change in popular psychology. The "rioter" and the "Provo" have begun to break, however partially and intuitively, with those deep-seated norms of behavior which traditionally weld the masses to the established order. They actively shed the internalized structure of authority, the long-cultivated body of conditioned reflexes, the pattern of submission sustained by guilt that tie them to the system even more effectively than any fear of police violence and juridical reprisal. Contrary to social psychologists, who see in these modes of direct action the submission of the individual to a terrifying collective entity called the "mob," the truth is that "riots" and crowd actions represent the first gropings of the mass toward individuation. The mass tends to become demassified in the critical sense that it begins to assert itself against the really massifying, automatic responses produced by the bourgeois family, schools, and media. The rebellious crowd marks the beginning of a spontaneous transmutation from personal revolt into social revolt.

Finally, another close parallel is the emergence of an immense and evergrowing declasses, a body of lumpenized individuals drawn from every stratum of social life. The chronically indebted and socially insecure upper and middle classes of our period compare loosely with the chronically insolvent and flighty nobility of pre-revolutionary France. A vast flotsam of educated people emerges in both epochs, living at loose ends without fixed careers and established social roots. At the bottom of the structure we find a large number of chronic poor: vagabonds, drifters, people with part-time jobs or no jobs at all surviving on public aid and on the garbage thrown off by society, a threatening, unruly sans culottes -- the poor of the Parisian slums, the blacks of the American ghettos.

But here all the parallels end. The French Enlightenment belongs to a period of revolutionary transition from feudalism to capitalism -- both, societies based on economic scarcity, class rule, exploitation, social hierarchy, and state power. The day-to-day popular resistance which marked the eighteenth century and culminated in open revolution was soon disciplined by the newly emerging industrial order as well as by naked force. The vast mass of declasses and sans culottes were largely absorbed into the factory system and tamed by industrial discipline. Formerly rootless intellectuals and footloose nobles found secure places in the economic, political, and cultural hierarchy of the new bourgeois order. From a socially and culturally fluid condition, highly generalized in its structure and relations, society hardened again into rigid, particularized class and institutional forms -- the classical Victorian Era which appeared not only in England but to one degree or another in all of Western Europe and America. Critique was reconsolidated into apologia, revolt into reform, declasses into clearly defined classes, "mobs" into political constituencies, "riots" into the well-behaved processions we call "demonstrations," spontaneous direct action into electoral rituals.

Our own era, too, is a transitional one, but with a profound and qualitatively new difference. In the last of their great insurrections, the sans culottes of the French Revolution rose under the fiery cry: "Bread and the Constitution of '93!" The black, sans

culottes of the American ghettos rise under the slogan: "Black must be beautiful." Between these two demands lies a development of unprecedented historical proportions. The declasses of the eighteenth century were formed during a slow transition from an agricultural to an industrial era; they were constituted out of a pause in the historic transition from one regime of toil to another. The demand for bread could have been heard at any time in the evolution of propertied society. The new declasses of the twentieth century are formed as a result of the bankruptcy of all social forms based on toil. They are constituted out of the end process of propertied society itself and the social problems of material survival. In the era when technological advances and cybernation have brought into question the exploitation of man by man, of toil, of material want in any form whatever, the cry -- be it "Black must be beautiful" or "Make love, not war" -- marks the transformation of the traditional demand for survival into a historically new demand for life. What underpins every social conflict in the United States, today, is the demand for the self-realization of all human potentialities in a fully rounded, balanced, totalistic way of life. In short, the potentialities for revolution in America are now anchored in the potentialities of man himself.

What we are witnessing, in short, is the breakdown of a century and a half of embourgeoisment and a pulverization of all bourgeois institutions at a point in history when the boldest concepts of utopia are realizable. And there is nothing that the present bourgeois order can substitute for the destruction of its traditional institutions but bureaucratic manipulation and state capitalism. This process is unfolding most dramatically in the United States. Within a period of little more than two decades, we have seen the collapse of the "American dream," or what amounts to the same thing, the steady elimination in the United States of the myth that material abundance, based on commodity relations between men, can conceal the inherent poverty of bourgeois life. That revolution is envisionable in the United States is due precisely to the fact that the process of demythification, of debourgeoisment, of deinstitutionalization began earlier and is occurring more decisively, here, than anywhere else in the world. Whether this process will culminate in revolution or a disastrous form of fascism will depend in great part on the ability of revolutionists to extend social consciousness and defend the spontaneity of the revolutionary development from authoritarian ideologies, both from the "left" and the right.

REVOLUTION-MOVEMENT

The revolutionary movement will never be capable of playing a role adequate to the present situation unless it achieves a consciousness and an organizational form free of myths, bourgeois traits, and of those institutions inconsistent with its social goals. The very processes that vitiate bourgeois society are indispensable to the development of a liberated society.

To start with, the revolutionary movement must divest itself of the myth that the revolutionary process is created by a small minority -- be it the party with a command over political technique, the initiates in a guerilla band, the vanguard stratum, such as the black population or the working class. Revolutionists can no longer fetishize the ideological baggage of past minority



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revolutions, with their special interests and classes. The great bourgeois revolutions offered certain classes in society a particularized stake in the newly established order, initially giving the feudal lands to the peasants and eventually providing large segments of the industrial proletariat with a privileged material position. The essence of capitalism in our own time is that it has begun to antagonize nearly everyone — some actively, others passively — in a generalized alienation of society from itself. The system, today, is exhausting its ability to command the allegiance of all segments in the existing order, even those who formerly gained from its ascendant development. Capitalism is now totally regressive. No less significant than the hierarchy of power is the hierarchy of public dissatisfaction which, in its perversely inverted form, places the black population on the top and includes even sections of the bourgeoisie on the bottom. In this respect we can say that, just as the particularized critique has evolved into the generalized critique, so the particularized revolution has finally evolved into the generalized revolution.

DISSOLVE POWER

By the same token, the revolutionary movement must divest itself of the myth that its goal is the "seizure of power." The very concept that revolution is a "technique," an "art," can serve only to set the revolutionary "project" against the revolutionary process. In the epoch ahead, the goal of the revolutionary process will no longer be the seizure of power by a specific group or class, but the dissolution of power by society at large: the dissolution of authority and hierarchy as such. What this means in the "private" sphere is that the individual finally gains control over all the conditions of his personal life. What this means in the "public" sphere is that the popular assembly — and emphatically not the "soviet" or the "workers' council," with its indirect mode of representation and its inherently hierarchical structure — gains control over all the conditions of social life. And in the decentralized, ecologically balanced community of free individuals and public assemblies, the "private" sphere and the "public" sphere merge — and re-emerge — as a qualitatively new domain of human freedom.*

Above all things, the revolutionary movement must divest itself of the forms of power — statutes, hierarchies, property, prescribed opinions, fetishes, paraphernalia, official etiquette — in short, the subtlest as well as the most obvious of bureaucratic and bourgeois traits that reinforce authority, not only consciously, but unconsciously. It must remain open to public scrutiny not only in its formulated decisions, but in their very formulation. It must be coherent in

the profound sense that its theory is its practice and its practice its theory. It must do away with all commodity relations in its day-to-day existence and constitute itself along the decentralized organizational principles of the very society it seeks to achieve: community, assembly, spontaneity. It must, in Josef Weber's superb terms, be "marked always by simplicity and clarity, always thousands of unprepared people can enter and direct it, always it remains transparent to and controllable by all." Only then, when the revolutionary movement is congruent with the decentralized community it seeks to achieve, can it avoid becoming another elitist obstacle to the social development and dissolve into the future society like surgical thread into a healing wound.

Finally, the revolutionary movement must be scrupulously truthful to itself no less than to the people around it, and it must function with a profound sense of responsibility to those over whom it exercises influence. It must unfailingly recognize the point where illusion encroaches on reality, where verbal bombast replaces genuine insight, where a self-admiration for its theoretical attainments closes its eyes to authentic advances in popular consciousness, however simple or incomplete these may be. We live in a period of ever-growing but partial insights, of incomplete, even meandering critiques which expand slowly and accretively from an immense variety of sources. The "critique of critique," a task which so many revolutionary theoreticians assign to themselves, can have validity only if it seeks to extend each partial insight into a revolutionary unity and bring this synthesis to the highest level of consciousness. Merely to "dispose" of these partial insights with a few theoretical flourishes from a "puristic" Olympian fold and excommunicate them as bourgeois ideology is literally to withdraw from the living dialectic of modern consciousness. The critique, for example, of contemporary hippie ideology must take, as its point of departure, the fact that personal revolt can be extended, in our time, into open social revolt; that this ideology, for all its crudeness and irrelevant bypaths, represents an authentic reaction against the repressive, inhuman features of modern society; that it contains invaluable forms of utopian affirmation which must be nurtured and extended from its own premises to a larger comprehension of the existing human condition. The "critique of critique" must take, as its primary object, an examination of the contradictions in this partial consciousness and an extension of their implications to a point where incomplete notions attain to increasing wholeness.

AMERICAN PERSPECTIVE

The most important, indeed the most critical, feature of the American revolutionary process, today, is its unevenness. At the present time, an increasing number of molecules (to speak in terms of our earlier analogy) have been greatly accelerated beyond the movement of the vast majority. The blacks in the ghettos are now a near-insurrectionary force; the students, at least a growing minority of them, toy with the possibility of extending forms of black militancy to both the campuses and white urban areas. But the great mass of Americans are, at best, restive and, in large part, just emerging from the inertness of the 1950's.

The main problem that faces highly radicalized minority groups — blacks, students, youth dropouts, left-oriented adults, Indian and Spanish speaking communities, and the left itself in all its tendencies — is to extend their own rate of social metabolism to the country at large, particularly to those decisive urban areas where the vast majority of Americans now live.

There must be absolutely no illusion that this can be done exclusively, by radical propaganda or by the example of militant deeds. Fundamentally, the expansion of minority militancy to the vast majority, or at least the acceptance and support of minority militancy by the vast majority, will be the work of experience and events: the mediocrity, frustration, and despair of day-to-day life, the even more accelerating experience of the Vietnam war, the fear of nuclear conflict and World War III, the erosion of political confidence by the hypocrisy of the state power, the subtle influence of the younger generation on the older, and ironically, even the attempt of the mass media to co-opt essentially unco-optable norms and life styles.

The revolutionary movement must seek truth, not popularity; it must regard itself as a tool of society, not as an end in itself, a commodity. Ultimately, its theory is only as valuable as the success it achieves in the living events of its time, not as a fetishized exercise in cerebration on the one hand, or a demagogic exercise in adventuristic sloganeering on the other. What greatly favors the revolutionary process are the enormously difficult positions American imperialism must occupy on the world scale and the exhaustion of the bourgeois spectacle — the "American Dream" — on its own terms.

The Second World War ended with an implicit, if not explicit, agreement between the United States and Russia — an assignment of historic roles to both powers by the common needs of imperialism. To Russia fell the job of European and Asian policeman, the responsibility of employing brute force in the maintenance of world "order;" to America, the responsibility of economic "stabilization," of "aid" programs (largely, in fact, the allocation of military resources for domestic repression, but also economic resources for industrial rehabilitation). Both countries, in this sense, took on responsibilities for which each was best suited in terms of its own imperialist baggage — responsibilities which survived countless frictions, clashes of interests, and the facade of the "cold war." What has now changed this postwar picture is the erosion of Russian totalitarianism after Stalin's death and especially after the Hungarian Revolution. In this last savage act of repression, Russia revealed not only its military strength, but more significantly, its domestic weakness. The empire created by Stalin began to roll back, if not completely to its original national frontiers, then at least to a point where even vulnerable Roumania can pluck feathers from the Russian eagle. A vacuum, partly real, partly a potential one, has begun to emerge which the United States must now try to fill. It is not that the imperialist "responsibilities" of the United States have begun to change; the truth is that they have been enlarged, possibly to a still unforeseeable breaking point. The testing ground for these new "responsibilities" — for America as the military as well as economic adjudicator of the world "order," — is Vietnam. What is at issue in the seething ghettos and desperate suburbs of the United States is the "American Dream;" what is at issue in the sweltering jungles of southeast Asia is the "American Peace," the Pax Americana.

Both issues are drawing together in a common framework of protest: the white antiwar movement increasingly imitates the black militants, the black militants increasingly identify with the goals of the white antiwar movement. It must be stated bluntly and honestly, however, that this identification is still far from complete; few black faces are to be seen even in the most violent of the antiwar street actions and, except for Detroit, no white faces are to be seen in the explosive black insurrections. And for good reason. Although the number of black militants comprise an infinitesimally small percentage of the ghettos, they have the overwhelming support of black youth and an indeterminable mass of black

CONT. P.14



Spokane



Arrests

The Big Bust in Spokane came around two in the afternoon of July 11.

That's when the phone rang in the office of the Natural, and a woman detective told co-editors Russ Nobbs and George D. Maloney that there was a warrant for their arrest.

Nobbs and Maloney, it turned out, had been charged with being "lewd, disorderly, and dissolute persons" on or about June 12, 1968. It was on that day that the woman detective and detective James R. Albright had come to the Natural office and had asked to see a copy of the March 29 issue. They complained about one column inch on the bottom lefthand corner of page 11.

Mrs. Phyllis Marsh, the woman detective, told Nobbs and Maloney when she called July 11 that bail for each of them had been set at \$500. Within an hour, they appeared at the Spokane police station to pay the bail.

The trial of Nobbs and Maloney on the strange charge was scheduled for Tuesday of this week in the afternoon. Results of that courtroom session will be published in the next Helix.

Meanwhile, before the trial, informed people around Spokane were suggesting that the bust of Nobbs and Maloney had been prompted by the entry of the Natural into Spokane politics. For several months, Nobbs has been attending city council meetings. He hasn't hesitated to talk to the council about racial and housing issues.

At the same time a number of articles have appeared in the Natural about the conduct of councilmen and their willingness to take any action against curbing the spread of "urban blight."

The same sources believe the police in Spokane have been pressured by local right wing forces. The pressure has been strong enough, combined with additional pressure from city hall, to result in the issuance of a warrant against Nobbs, Maloney and the Natural.

What's really strange about the bust is the use of a catch-all state vagrancy charge rather than a state obscenity statute. Of this, Nobbs said: "I think the use of the state vag charge has a very chilling effect on freedom of the press. I'd much rather be arrested on an obscenity charge and fight the whole concept of obscenity in the courts. One of our reasons for running the phrase 'This is our token FUCK' was to question society's archaic sense of obscenity. If you want obscene words, NIGGER is a lot more obscene than FUCK. NIGGER really hurts people."

The token fuck appeared in the March 29 issue -- the same one which the detectives picked up and complained about at the Natural.

In an open letter to Mrs. Marsh, the July 19 Natural pointed out that "you can go to any newsstand and buy the National Inquirer, Confidential or Police Gazette, and see pictures of deformed and/or mutilated children and read about the burning of witches, what really happens in an LSD sin club, or how Tommy Smothers kissed Cynthia Casey's belly button. You could do it, or any 12 year old kid could do it."

In the July 19th Natural, Maloney, who had written the Open Letter and a report on the bust concluded: "There is, however, a profound difference between the National Insider and the Natural. The National Insider panders to a value system that cherishes hate, fear, violence, and prejudice; the Natural questions it."

NEWS

New York, July 23 (LNS)--Former Supreme Court Justice and UN lackey Arthur Goldberg will defend Rev. William Sloane Coffin in the upcoming appeal of his two-year draft conspiracy conviction. Radio Station WBAI, which broke the story a day before anyone else in New York, said that Goldberg left them with the impression that he would soon issue a statement on why he left the UN and why he decided to take up Coffin's defense.

The establishment press, most notably the New York Times which literally thrives on Supreme Court Justices, has treated Goldberg's decision with haughty silence. Perhaps they are embarrassed.

SWEN

Washington, July 23 (LNS)--The House of Representatives has passed legislation to make trafficking in LSD a federal offense. Users can get one year's imprisonment and a \$1,000 fine for first offense, three years and \$10,000 for repeat performances. Penalty for sale of acid and other hallucinogens, for depressants and other stimulants (such as pep pills) goes to five years and \$10,000 when involved with adults, 10 years and \$15,000 when dealing with minors and 15 years and \$20,000 for repeats. A rider allows judges to give probation and wipe the record clean for first offenders who live out a promise to be good. The bill passed 320-2.

A small smile breaks brightly through sweat and tears, shivers and cramps when told its only candy bars. No smack at all.

The habit is \$100-\$150 a day. The big hit-pupils point and heave. So many spoons, so many caps, ...all milk sugar. High, real high, and no "H" at all. Seven individuals in a row -- all strung out -- all watched -- all scared, all coming down and all nothing. Anxiety-fast pulse, sleeplessness -- not Heroin, not morphine or dilaudid -- just scared.

And so the bright smile of recognition -- it's just not so -- it's all the mind and six of the seven are now back on. Now they know. Why? Why man it's doing the junky bit.

John R. Green, M.D.

Lawrence M. Halpern, Ph.D.
THE OPEN DOOR CLINIC

THREATS

At about 6:00 p.m. on Friday, July 26, 19-year old American Indian, John Barday, was doing business in BLUEBEARD'S on the Ave. when local heat came in to bust him for possession of stolen credit cards. The lad was frightened and hassled by other personal problems and was, as was later determined, in need of psychiatric help.

Rather than surrender to the jailers, Johnny pulled a knife and held it his femoral artery and threatened suicide. He refused to talk to anyone. The store was cleared of everyone who wasn't wearing blue while the boy cringed in the back of the shop.

At this point, Bill Gent, counselor at the Open Door Clinic came, and talked the police into letting him talk to Johnny. After about 15 minutes of hassling, the police left the store and Bill talked to Johnny alone and got him to agree to surrender the weapon if he could accompany Bill to the Open Door Clinic before surrendering to the cops. The police agreed. PROMISED. Until, that is, the knife was surrendered. The sergeant (badge 103) then suffered a sudden change of heart and decided the boy needed jail worse than a doctor.

While in the store, Bill called Chris Young, Assistant Staff-Counsel of Washington ACLU who came down and helped negotiate with the heat reaching the same agreement Bill had come to earlier.

When Johnny came out of the store on Bill's arm, preceded by the knife which Bill gave to Chris, some dozen or so of Seattle's finest converged on Johnny. Bill and Chris then hassled heatedly with the cops until they agreed to have Johnny taken to King County Hospital to see a doctor. Bill and Chris accompanied him to the hospital and waited and hosts of cops waited and Johnny waited, tied to a stretcher until Dr. Tom Rogers, Staff Psychiatrist, ordered Johnny committed. Only then did the crestfallen cops deprived of their victim, split the scene.

[THE]

FIRST CHURCH OF CHRIST

[ESOTERIC]

[TRANSCENDENTAL]

[MEDITATION]

[CENTER]

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FOR THE BODY TOO, WHEN
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THE UNITED STATES OF AMERICA



gi's resist

The U.S. is involved in a foreign policy of trying to police the world. Young men are forced to participate in an immoral war in Vietnam. Tomorrow our younger brothers may be forced to participate in similar wars in Latin America, Africa, or Asia. These military policies are wrong for America and wrong for the young men subject to this system.

In response to the continued expansion of our vast military machine, a new organization has been formed in Seattle to aid servicemen who are suppressed and intimidated by the military system. Composed primarily of Vietnam veterans, the organization is called Veterans for GI Resistance.

As veterans, we have experienced the degradation of the military machine. We have been the pawns of arbitrary authority. We have had our faces rubbed in the dirt. We are now outside the grasp of military authority, but still feel in close association with those who have taken our places as cogs in the machine.

We intend to aid and support those men who stand against the military system for personal, political, or religious reasons. Veterans for GI Resistance is particularly interested in the plight of conscientious objectors, almost all of whom are refused recognition within the military. Other aspects of our program include support for servicemen denied the provisions of the Bill of Rights, giving legal aid to men awaiting court-martial and attempting to reform the military legal system, so that justice may be rendered.

We support those servicemen who assert themselves as men. For further information contact VETERANS FOR GI RESISTANCE, P.O. Box 15, University Station,

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revolt

CONT. FROM PAGE 11

adults. The white antiwar activists, on the other hand, are still isolated, a fact either known or intuited by radical blacks. The superb mobile tactics that were developed at the Hilton demonstration in New York, last November 14th, were still probing actions, designed to feel out the reaction of the state and, more significantly, of the silent majority of white America. The successful intensification of these street tactics require their extension to other areas of the country and a rolling up of greater numerical support. Mobile tactics must now migrate from Oakland and New York to other major cities; they must encompass an ever-increasing number of youth, and hopefully, gain active adult support.

It would be a serious error to stake out aims and goals that are impossible to achieve under the present circumstances. The Pentagon could not be "occupied" during the march on Washington, last October, and the induction center in New York's Whitehall Street could not be closed, last December, as long as the state was determined to prevent these actions. To pose unattainable goals is to invite defeat in advance and build demoralization into street activities which could otherwise have been striking successes. Any future goals must be honestly defined in terms of the real relationship of forces and the speed at which events unfold.

The rate at which the antiwar movement develops is a problem of serious, day-to-day appraisal, of searching insight, and meticulous analysis. Tempo, today, can be everything. There is a race in America between the extension of antiwar sentiment and ghetto militancy, on the one hand, and the execution of repressive measures by the state on the other. It is only a matter of time before the state will further escalate the war, extend it to other areas of southeast Asia, and invade North Vietnam. Each escalation of the war will produce a more active, a broader antiwar movement -- and invite more severe repressive measures from above. The interaction of resistance and repression, of ever-broadening street tactics with sharper police reprisals, of ghetto uprisings with inadequate palliatives, of growing public unrest with the needs of internal mobilization, will accelerate enormously the social metabolism of the United States. The time may be near when events will unfold on a razor's edge, when consciousness will mark the difference between the course toward liberation or totalitarianism. This consciousness must be sufficiently developed to foresee the need for advances in one set of circumstances, holding actions to recover strength, byways to circumvent insuperable obstacles. What consciousness must furnish above all things is an extraordinary flexibility of tactics, a mobilization of methods and demands that make exacting use of the opportunities at hand.

The present administration has formulated its commitment to the war literally in terms of whether or not the United States will remain a "world power." It is now plain that, having anchored the future of American imperialism in southeast Asia, it will not be budged. The struggle between the state and the antiwar movement, like the struggle between the black man and the white power structure, has been reduced to starkly elemental terms. Ultimately, the contradiction created by this struggle will be sharpened to a point where they will appear in the power structure itself. The greatest moment of "confrontation" will be the moment when there is no confrontation at all -- when the institutions can be "taken" because there is no one to defend them. But that will finally be the point when they will be completely ignored.

December 11, 1967



"At first-with Arthur Brown being lowered by crane on to the stage-it looked like being just another piece of zaniness. But once Brown began his staccato dancing, his face concealed inside a glistening helmet and visor, a saffron robe floating from his shoulders, one became aware of a uniqueness. He belongs to a tradition which goes beyond Music Hall, right back to Mummers' plays. Yet there is a sinister element, too, and one which recalls the smell of seaweed and the rattle of spades and pails. For somehow Arthur Brown contrives to be both the malevolent Punch and-in drag, with grotesque wig and flowered gown-a psychedelic Judy. The effect is disquieting, especially when joined to the singing-fetish blues, and sung exceptionally well, with a voice that can swoop and screech and flutter. So far the Hippies have done little except to opt for smugness instead of hypocrisy. Arthur Brown could easily be the first genuine artist to come out of our local underground. He's disconcerting, even faintly perverse, but distinctly original and very, very English."

CHARLES FOX New Statesman

THE PINK FLOYD

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ON 2 GREAT ALBUMS

NEW



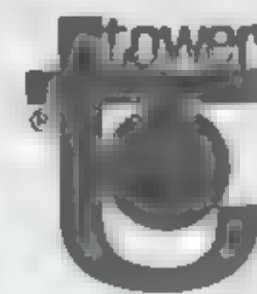
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FREE U subverted the establishment by giving impetus

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to explore possibilities

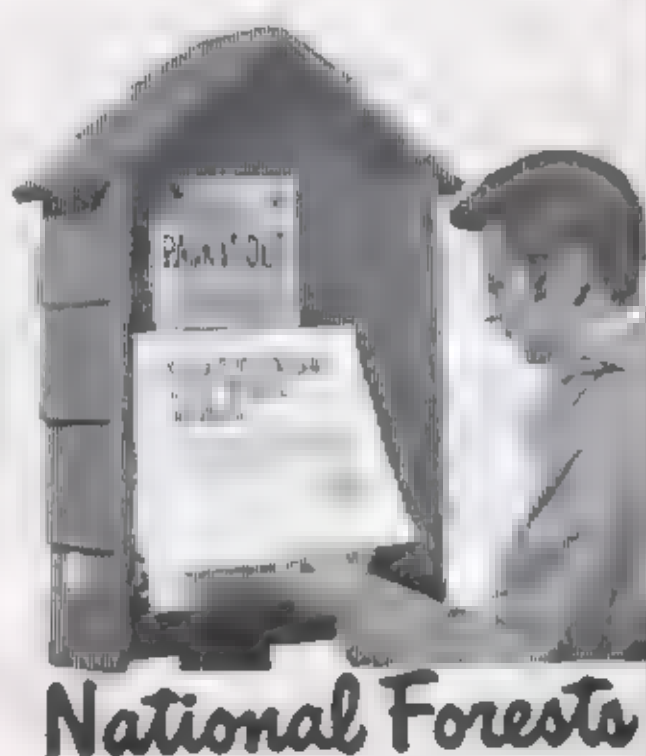
Paul Sawyer, secretary

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National Forests



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my Canadian Club the hard way?

AFTER THE RUN THE SMOOTH ONE

John Black (famed hot air balloonist), Bob Pickot and Company returned from the Olympic Peninsula with stories of a river both deep and wide. "A Peninsula resident had float-fished the entire river from the rain forest to the ocean."

The HOH River Incident was about to begin. "Why don't we float down this river in canoes?" In the tradition of the French canoemen of the past, there were seventeen affirmative replies. A loose organization called the Eastlake Jet Set and Yachting Flotilla was formed. Seven canoes were rented from an unsuspecting entrepreneur and expedition outfitter.

Seven canoes and two kayaks were launched in the Hoh Rainforest ready to ride that river to the sea. This was the only launching point and there was no turning back. Rounding the first bend, they found themselves flashing past rocks and fallen tree snags in white water. One third of the

H
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H
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NAIDA HUNG-UP IN A SNAG

flotilla was underwater in that first quarter mile. "Pass the Canadian Club. This River is cold." The next ten hours and twenty two miles were punctuated with incidents of canoes under log jams and snags, spinning around high centered on rocks, and going through rapids backwards. After shooting each rapid the canyon resounded with sounds like a TJ body shop, as dented and bent metal canoes were pounded out with river rocks. Relics from the rapids.

Afterwards a native was asked about this man who float-fished the Hoh and her reply was, "Ask him where his last boat is!" That is the credibility gap.

A reward for men.

A delight for women.
Smooth as the wind.



a saucerful of secrets
pinkfloyd

18

EAGLES
AUG. 9, 10, 11

8 P.M. TO MIDNIGHT

PINK FLOYD

AND

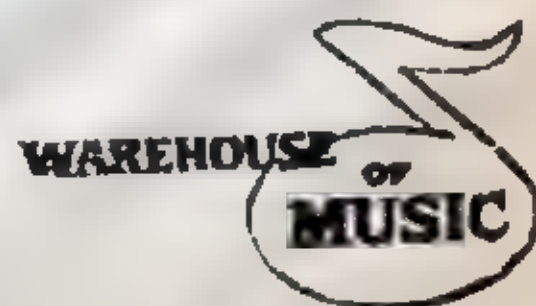
BLUE CHEER

FRIDAY, SATURDAY AND SUNDAY



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•BY
•RETINA
•CIRCUS

ADVANCE TICKETS DISCOUNT RECORDS
IN THE U DISTRICT, BELL BOOK AND CANDLE
IN BELLEVUE, WAREHOUSE OF MUSIC FIFTH AND PIKE
CAMPUS MUSIC IN THE U DISTRICT, KERNS AND FARMERS MUSIC IN BURIE



Reviews

WAITING FOR THE SUN, Doors, EKS-74024

It's another Doors album - If you like the Doors, run out and buy it. I enjoyed it a little more than I did their last lp, but I could never really give the Doors a fair listening. They've created their own idiom both musically and lyrically, which is admirable and all, but I've never found them really believable.

Dylan and Blake can suggest insane Armageddon, and I catch fire - Morrison just brings me down like an oracular prophecy of worms in the ice tray. The difference may be in Dylan and Blake's vulnerable humanity - I have a sense that their perceptions are honest because of the contradictions and petty anger which come out along with visions. Even Morrison must sometimes have to stand naked, and if he were writing out of himself rather than a stance, there would be some kind of acknowledgement of how lumpy bodies really are. I mean he can't always be in touch with terrible destinies and tragic perceptions and still manage to have attention to spare for measuring his leathers for fit and selecting promo men. Beatles got into a similar omniscient persona with some of their post-Pepper stuff (and, to a certain extent, as early as "Tomorrow Never Knows"). It's pretentious and a drag. Anyway, so that's how come I can't give a fair, etc.

HOUSING PROJECT' John Hartford, LSP-3998

A curious and groovy record: Hartford isn't really rocky-rolly, more a gentle, introspective country musician (he plays banjo and acoustic guitar backed by soft, easy Nashville accompaniment) with a nice voice and a ship, funky songwriting ability that makes him one of the best of the new song writers. He KNOWS how a song works; when his images begin to stretch they stay song instead of coming up all wet and literary. He writes good country songs, he writes more complex things (try "Crystallia Daydream"), and he writes incredible laughing, stomping songs, reminiscent of early Dylan. (Compare "I'm Still Here" with "Hey Hey So I Guess I'm Doin' Fine.") A happy, beautiful record - buy it.

ANOTHER PLACE
ANOTHER TIME Jerry Lee Lewis, SRS 67104

Once upon a time there was a rocking, stomping singer/pianist who turned a whole lot of kids on; unfortunately rock, at the time, was a sort of race music for teenagers; and when Jerry Lee married his thirteen year old first cousin, the big promoters, etc., put him down, picked up a couple of clean Philly golems, breathed the Word (s-h-c-k) into their nostrils and went on making money.

Now Jerry Lee is making a comeback - as a straight C & W musician. Only one cut is done in his old pumping piano style - "Walking the Floor," and a fine version - but if you get into mournful C & W ballads at all, the record is good, and "What's Made Milwaukee Famous," will probably be worth the price of the whole album to you.

NASHVILLE, Ian and Sylvia, VSD-79284

A particularly good album - Ian and Sylvia's smooth harmony used to turn some folk people off (it was never Peter, Paul and Mary, but they weremaybe somewhat victimized by the frantic attempts to fortify folk music against the

pop group thing). They sound much the same as they used to, but the relative freedom of rock/pop frees them from some of the irrelevant criteria that were laid on them before. They are accompanied by a bunch of very good country musicians (Ken Buttry and Pete Drake - who played drums and steel guitar on John Wesley Harding, along with various fiddlers, electric guitarists etc.). Occasionally the accompaniment seems overdone, but on some cuts ("Southern Comfort") the musicians get a chance to stretch a little past "accompaniment," so it comes out even.

As song writers they are both are improved far past anything I remember their writing before. In "House of Cards" Ian takes the theme of the modern Indian from the first person, and makes him a MAN rather than a bundle of feathers and history. It could have been blown so easily.... They also do a couple of new Dylan things, including "This Wheel's on Fire," and though their voices are still sweet, there is enough steel there to avoid the spiritual translation caused by Byrds or Baez using Dylan material.

I'd forgotten Ian and Sylvia. I'm glad the record came out.

JC



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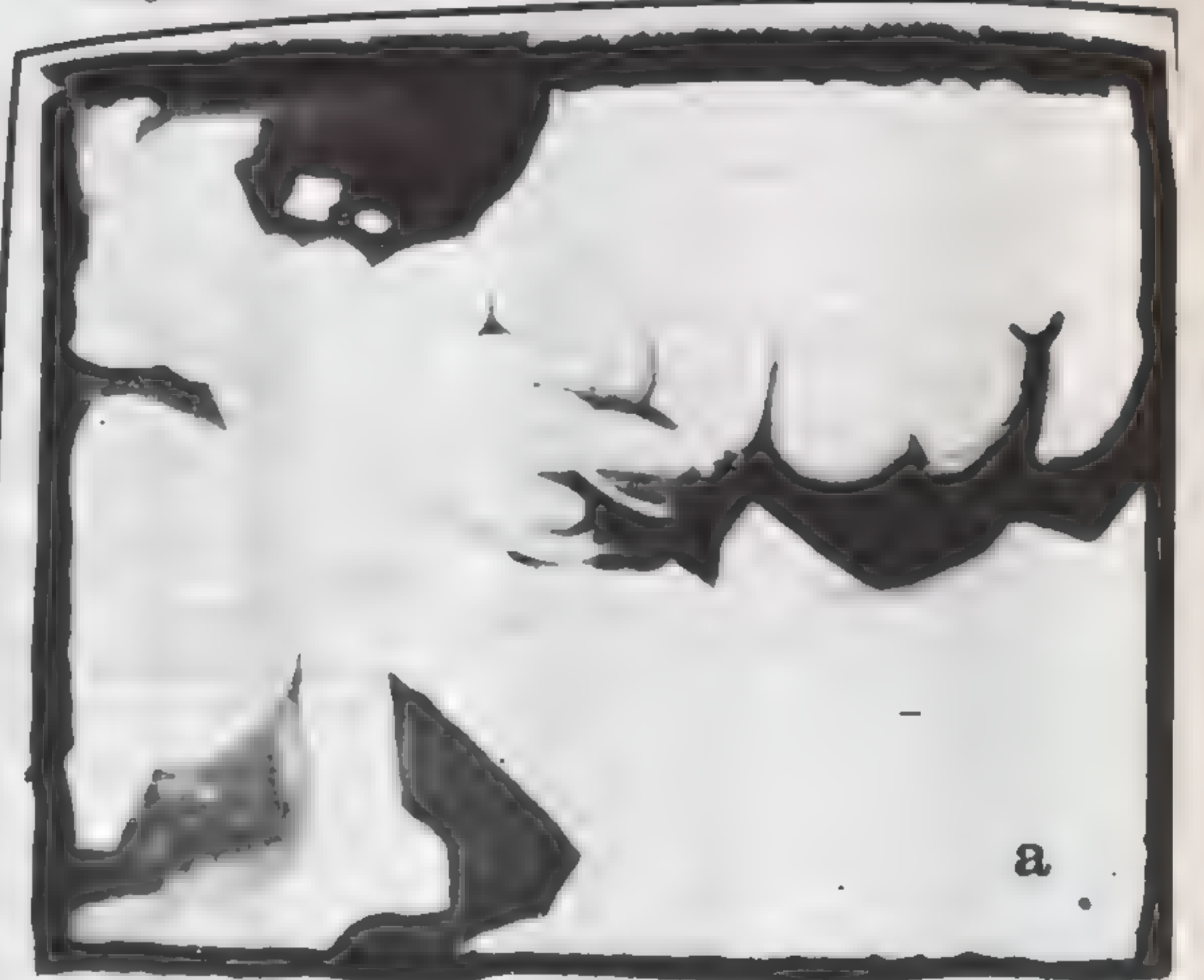
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Curtis Lyle's "Witchita" is a poem...rattling the bones of the boogaloo....sucking the blood of the lamb. Flowing gold sequin gentle hands kill and sacrifice white and black blood alike with the purity of the BLUE priesthood fingernails. Jergens Lotion dead sperm flies on funkless armpit wings. A naked man is music. Rolling drunks in LA gutters is evening. The blood of the lamb pours pores poor's pot pot. "Can you dig it, man?" Blue bruises black bruises blue, blue black black blue purified to rain... nothing but rain in the temple of fuck. Cartesian carrion cartwheels preaching masturbation and money for Christ. Metalskinned whitefaces flash with broken razorblade smiles lacerating for love slashing the fleshy sarcophagus to lap and roll in the blood of the lamb. Black soul gone god-blue, tears out its veins with nicotine yellow fingernails... veins for the blue feast. Art: the agony of one. Chevrolet: the Detroit wheeling of fire and pure metal will. (A Savage fit mimes savagery the spearchucker boogaloo mimes death on the road to Cadillac. The language of the street pukes life on death in life.) And so it is in the Witchita, flophouse for the PioneerSquares catchall for the putrid flesh and phrase, echochamber for the taperecorded Godhead.

The play was written for/by Curtis Lyle, a participant in the Watt's Writer's Workshop and now a resident of Seattle's Witchita Hotel. Curtis plays the lead priest role with power and grace, unpeeling his head for the audience. Someday his plays will do full justice to their Coltrane solo background.



burton at bellevue

Now that the paintings are all down and the little Bellevue City Center Shopping Square returns to its more regular commercial pace we can, perhaps resurrect some news of how the city of Bellevue, and its square and its mothers and children were saved from another impropriety.

Rod Burton, who last year won not less than second prize at the Bellevue Arts and Crafts Fair - the second biggest show for not-too-profane artists of all sorts - this year submitted a painting which was not even allowed to reach the judges - Jan Vandermark - inspection. Burton within two hours of its submittal was privately called to pick up his canvas because it was just too "offensive." (cf. pic above.) It was not left up to the judge; what's more, there are rumors that before a painting is turned over to the judge all local merchants can view and veto.

But now that Bellevue had been protected from Exhibit A, it would mean that Rod would miss the chance of shaking the governor's hand again at the big pre-show cocktail and awards party. So Rod after a little complaint submitted Exhibit B. (cf. pic.) This was accepted and Rod is now saving ANACORTES FAIR which is up sometime in August and which it is rumored does not pre-judge the judge.

BLOWUP

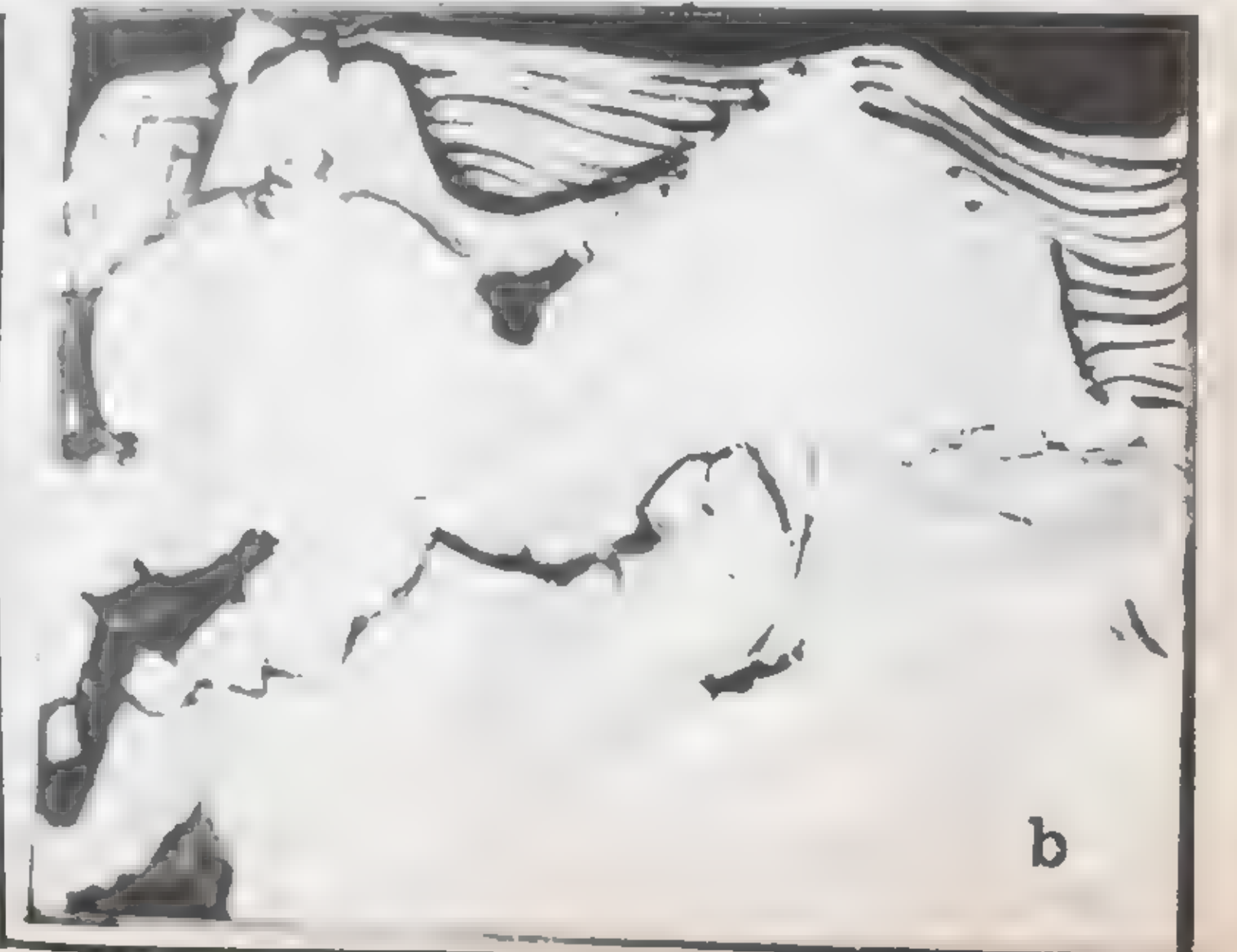
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LAKE TROUT CAUGHT IN SUPERIOR NATIONAL FOREST: MINNESOTA

Indian rights are an integral part of the U. S. Civil Liberties struggle. The issues are paradigms of white repression, treachery, and failure to admit error. Indian rights are "property rights" in legalese, but are in reality those inalienable rights granted to all residents under the Constitution; or if one regards the Indians as a separate nation as the original treaty seems to, then they are the rights to life illegally usurped by the United States in a hoked up property settlement. In any case, the Indians are being screwed and they are trying to do something about it.

For a majority of white Americans, fishing, hunting, camping, and living are sports, games, or "a fun time." In actuality, they are a part of the huge infantile identity crisis which forces us to ignore our true heritage of central heating and intense intellectual activity coupled with a penchant for exploitation of any and all situations, of sexual and governmental activity veiled in intellectual abstractions, ABD of intellectualized non-representational or symbolic art in order to identify with a totally erroneous picture of the big man FOUNDING FATHER gunslinger who tamed the wilderness. What these people like any others did was not tame, but alter and destroy natural areas to suit his own needs, and though it appeared cheap at the time, this activity has ended up costing billions annually in conservation which barely holds the line on destruction. We can't even begin restoration that is necessary to partially reverse the erosive trends. Partial reversal in this case will only halt further decline. It is virtually impossible to improve conditions. Attempts to control land use and fish populations do not solve any problems, they merely extend the availability of these limited resources for a short time. Additional measures to control pollution and erosion are imperative if fish and game populations are to be maintained. Powerful industrial and sporting lobbies force the state and federal government to use half measures aimed only at extending limited resources. Sportsmen lobbies are particularly guilty of these self-indulgent demands. Though the Indians have from time to time had lawyers, their case for productive life giving industry has been imperfectly held. Indians are neither blood thirsty savages nor noble natives. They are people whose heritage and lives are based in the outdoors, in physical labor, in symbiosis with their environment, in loose familial groupings knowing the law of right, and in artistic as well as cultural relation to nature rather than to the self. The product of this life is a person intimately related to all that goes on around him, more interested in living change than in progress and finally a man whose satisfaction is found within rather than outside his existence. To Dan Evans, the Fish and Game Commission, Bureau of Indian Affairs, and even to that monogamous patron of the "outdoors" Justice Douglas, these people are dangerous, destructive, and unproductive influences in our industrial society. Left to their own devices, or even in cooperation with whites the Northwest Indian could be self-sufficient, and progressive. But, with legal battles and delays, "sportin'" restrictions, and the paternalistic attitude of BIA, US Forest Service, US Dept. of Interior and the Supreme Court, these Indians are forced into substandard dependent, and degrading subservience.

NO FISHING

The Indians themselves are using all available means to regain the rights usurped in the various treaties into which they were coerced. Additionally, several groups and prominent individuals are cooperating to press their case. Following an adverse ruling in the U. S. Supreme Court - a ruling which ran against several others in which oil, tideland, and even fishing rights were granted the Nisqually and Puyallup Indians are filing amicus curiae with the International Court in the Hague asking a reversal of the Supreme Court decision. In addition, the Indians are planning a concerted campaign of civil disobedience in which, Mexican Americans, Negroes, and other disadvantaged minorities will attempt to demonstrate and fulfill their desires for equal rights, full enforcement of civil rights and liberties and meaningful relations with their government. Beginning Saturday, August 17, Bob Satiacum, Don Matheson, Ralph Abernathy and as many others as possible will begin a concerted effort to force the hand of the state of Washington and Thurston County. Their goal is of course to establish once and for all the rights of the Nisqually and Puyallup Indians to their treaty guarantees. If as they believe, this is not immediately achieved, then their temporal goal is to fill the Thurston County Legal system to overflow, and gain in huge publicity for their cause. Ba il will not be posted and though no arrests are expected Saturday, the State will eventually have to act or backdown. Discussing previous legal maneuvering and delays by the State in which Dick Gregory was arrested in 1966 and finally sentenced early this year, Bob Satiacum, leader of the militant Nisqually said, "These are deliberate attempts to deprive us of our rights by forcing us to give up," further, he said that without outside help from many individuals, they might have done just that. In addition to simple legal battling; the BIA has carried out a program of subversion within the community, in which "tribal councils" are established to create dissention and coerce members to refuse to participate in militant activity through promises of money and assistance. In reality these promises are only kept when adverse publicity exposes the deplorable conditions within the community and the Federal Government is forced to save face. A majority of Indians are only part time fishermen since they are able to hold off reservation jobs, but this is only a recent development. Previously they were forced by circumstances to accept handouts from the BIA. These new developments are in part responsible for the increasing militancy, since the Indians are finally beginning to understand what the crazy white man is all about. The simplistic conclusion to be drawn from this is that if we give the Indians what they want, then all will be well. This is definitely not the case since neither the Indians nor modern society can live in isolation. Undoubtedly, maintenance of certain ethnic accoutrements will still characterize these people years from now. However, adjustments of values systems and life styles will have to take place. The value to be gained by our society by accepting the personal preference and rational ideals of the Indians and living with them is far outweighed by the loss of time, money, effort, and cultural arrogance necessary to suppress. As a first step, recognition of the rights granted over a hundred years ago is imperative, and if our government is not inclined to help or concede these rights, the least we can do is to join the Indians in their demands for honesty and freedom.

by Bob Owen

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TO WHOM IT MAY CONCERN:

I am Art DeWitt, a Peace and Freedom Candidate, running on the Democratic ticket for the U.S. Senate for the second time. I opposed Senator Jackson four years ago.

My platform has not changed since then but times, opinions and problems certainly have.

THE ANSWER IS STILL "YES" ON ALL FOUR OF THE FOLLOWING:

(1) A reopening of the Kennedy assassination and release of all pertaining documents held in the National Archives under Presidential decree for seventy five years.

Chief Justice Warren has publicly stated that the documents would probably not be made public in our lifetime due to the fact they might endanger 'national security.'

In a recent issue of the Saturday Evening Post (3/26/68) there is an article by Researcher Wise, who has managed to pry loose a few of these classified documents.

I challenge anyone to show me where there is any matter in any of them that could even be slightly related to national security although I can easily see where by withholding these facts the case against Lee Harvey Oswald Jr. became much more firmly established in the public mind.

Of course there is the possibility that the real assassin or assassins and the mind behind the atrocity might feel the people would revolt in natural revulsion against a group guilty of such a terrible act. This of course would endanger national security with the possibility of open revolt. Think about it.

Incidentally Sen. Jackson just recently concluded the assassination might have been the result of a conspiracy although national polls show that over one half the people doubt the Warren Report. Jackson is the first U.S. Congressman to oppose the 'Establishment' on this matter. See letters in my store windows at 1st & Spring Sts. from Senators Magnuson & Jackson regarding wanton killing.

(2) Legalize Marijuana NOW. At this time it gives an excuse for law enforcement officials to make headline arrests on Pot Busters while killer drugs like morphine, heroin, etc., are too easily available at national syndicate levels, making it possible for enormous payoffs to syndicate heads and their flunkies - some of whom have held high establishment offices for a lifetime.

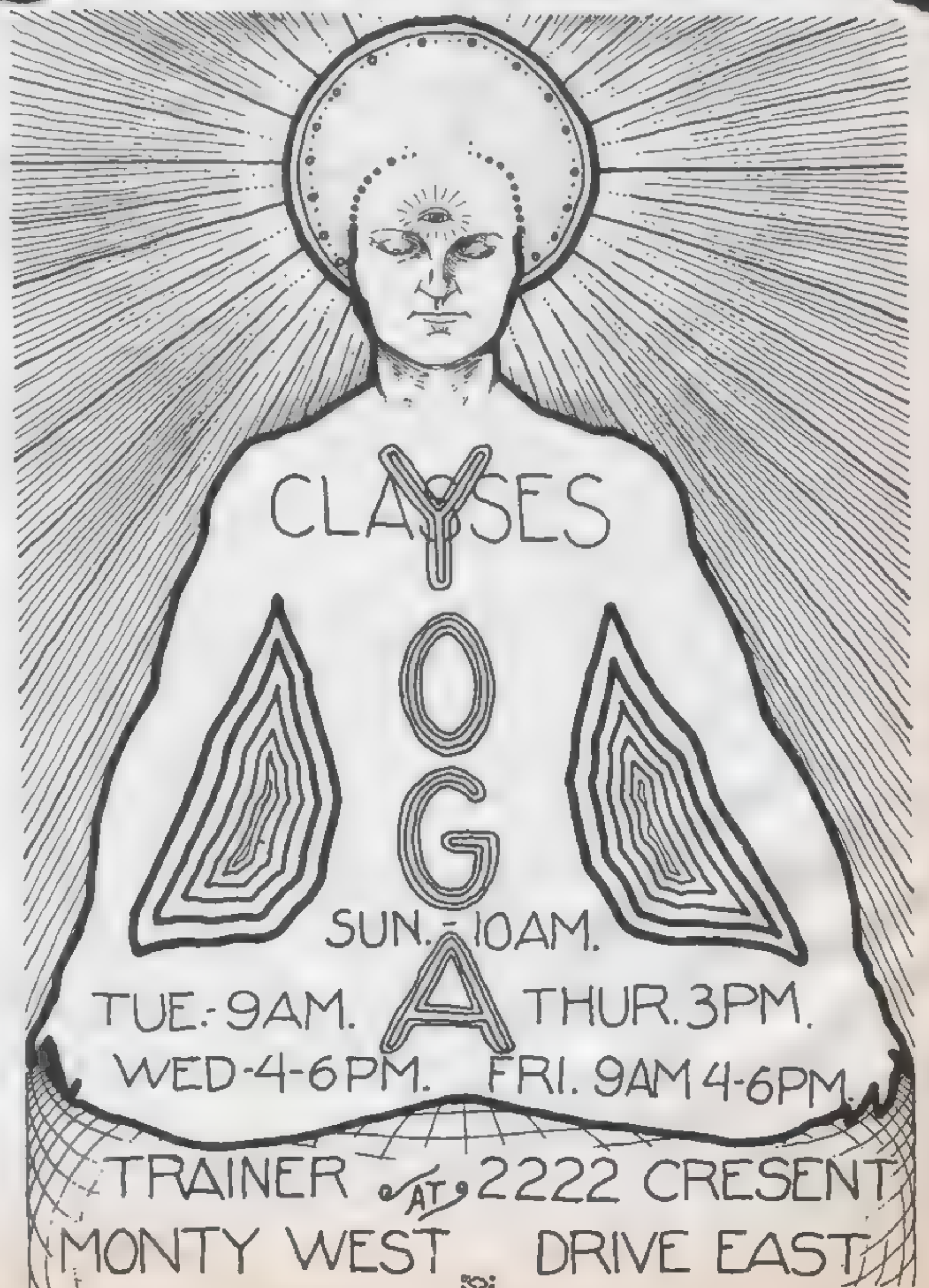
(3) Reduce legal age of minors from 21 to 18. If they are old enough to be sent to their deaths for their country, they certainly should be allowed to vote for it.

(4) Get out of Viet-Nam! This was my key theme four year ago. It still is today. My opponent, Senator Warren Magnuson, acts as though he had an interest in Boeing and might be in line for some profit every time one of those \$500 million dollar jobs of the taxpayers' money is shot down.

At any rate both he and Jackson have backed Johnson in the Escalation of the war in Viet-Nam.

ARTHUR C. DEWITT

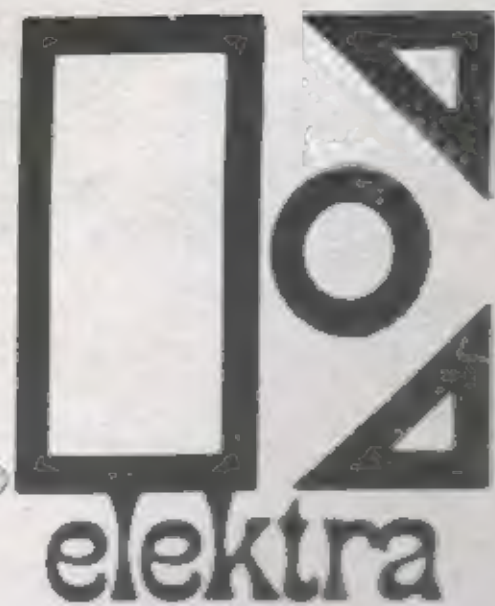
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SAT. AUG 3 THE COLLECTOR

AND THE BUMPS

LIGHT SHOWS

ERI. & SALL

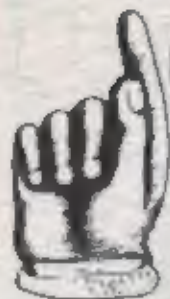
ETERNITY'S CHILDREN

NEXT WEEK

LOTUS AMONG THE METAL EATERS.....

CUNNICK

DUMP TRUCK CUNNICK BABY



ANY AND ALL PEOPLE KILLINGS WHICH I MAY COMMIT IN THE FUTURE ARE MY VERY OWN KILLINGS AND ANY CLAIMS TO THE CREDIT FOR SAID KILLINGS MADE BY GENERALS, POLITICIANS, ETC., ARE FALSE AND FRAUDULENT.

(In the last installment, two issues ago, Elmer "Precious" Lotus's parrot "Gold" delivered a parrotlet outside a recruiting office. This issue Elmer joins a demonstration, tho Gold, being 172 years of age, is somewhat reticent regarding politics.)

Lotus joined the lines of marchers
While Gold circled far above
The Monitors, whose sense of order
Quailed at iridescent doves.

On they marched in vast formation
A thousand tongues whisp'ring the Word:
"A thousand in this demonstration."
Off in disgust flew Elmer's bird.

Lotus watched Gold sail o'er the trees
And though he thought leaving wrong,
It's bad to listen to leaders speak
Unless you've a friend along.

Down a nearby alley Lotus
Walked and peered, his friend to find,
So intent he failed to notice
Fourteen others marched behind.

He whistled, "Yellow Submarine,"
('Twas the parrot's favorite song)
While behind him all fourteen
Hummed or whistled right along.

Accomp'nied by a splintered Trot
Who played a tissue paper comb.
(Though uncertain of Elmer's thought,
Quite tired of Playing all alone.)

Hunting thru a coffee shop
He absently carressed a chair;
Behind him on a countertop
Clean Formica orgies flared.

Elmer turned, the orgies ceased,
The parade wound out the door;
Minutes later the police
Arrived, "Madmen!" the owner swore.

Elmer "Precious" wandered on
Ahead of an increasing horde.
Traffic halted, filled with wonder
When, at "friends are all aboard..."

Swooping from a nearby rooftop,
Gold a two-point landing made,
On the head of Elmer, who stopped,
Turned and noticed the parade.

"What could have made that crowd appear?"
He mused. Said Gold, "I wouldn't know.
"The Government, or so I'm told
"Was nearly overthrown."

Lotus turned to the parrot then,
"I doubt that could ever be
"Without a corp of ironwilled men,
"& concrete ideology."

The first thing any body of people hoping to form a sovereign state has to do, if they expect to survive competition with other sovereign states, is to pass a law against killing (at least the pivotal members of that state. The second thing they have to do is to define some killings (and, if possible, have a Deity to second the definition) as non- "murders" (i.e., prescribed killings, unauthorized and involving a full citizen of the state under conditions which are not provided for in the customs of the state).

The US Government says that Sicilian-Americans who kill people, except when defending the U.S. (that is, in wars or while protecting Property), are guilty of immoral acts. The Mafia, on the other hand, as a self-proclaimed sovereign state (all sovereignty is self-proclaimed, though the West has traditionally used the formula "I proclaim that Jesus-who-wants-me-for-a-sunbeam proclaims that I can kill whoever....") decrees that Mafiosi killing Mafiosi is murder, but that Mafiosi killing Hairy A nus FBI-men is non-murder.)

There's no substantial reason why the Fresno PTA should not proclaim itself sovereign and clean up on Max Rafferty, except the jealousy of the Federal Government.

The World Council of Churches has recently affirmed the right of the individual to conscientiously object to "specific" wars. Right here, Ladies and Gents, History has been made: the Christians of the World have finally decided that the Teachings of Christ did not specifically require all human beings to kill or maim everyone that the government of their states may decide should be killed or maimed. (Though some branches of the church have been on record for hundreds of years as supporting the

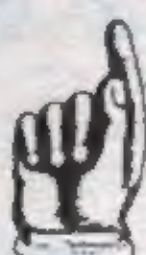
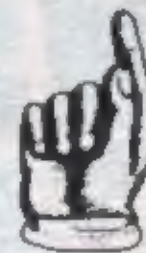
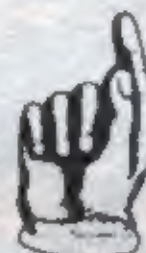
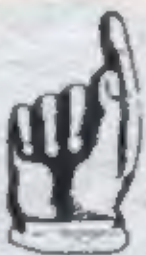
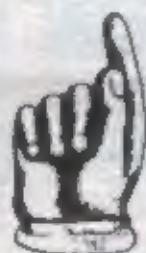
principal of moral abstention from specific state killings: the Ethiopian Coptic Church, for example, has canonized Pontius Pilate.)

The Christian Science Monitor (which supports the war in Vietnam, but draws the line at handing a couple of orange-flavored baby aspirin to a flaming child -- which might be construed as objecting to specific immoral acts, though of course only...) responded to the WCC's decision editorially with a brief, concerned (though not outright critical) comment that the stand involves a complex "paradox." To wit: can a democracy, when making a decision which may affect its National Existence, permit an individual to "in a certain sense, sabotage that decision?"

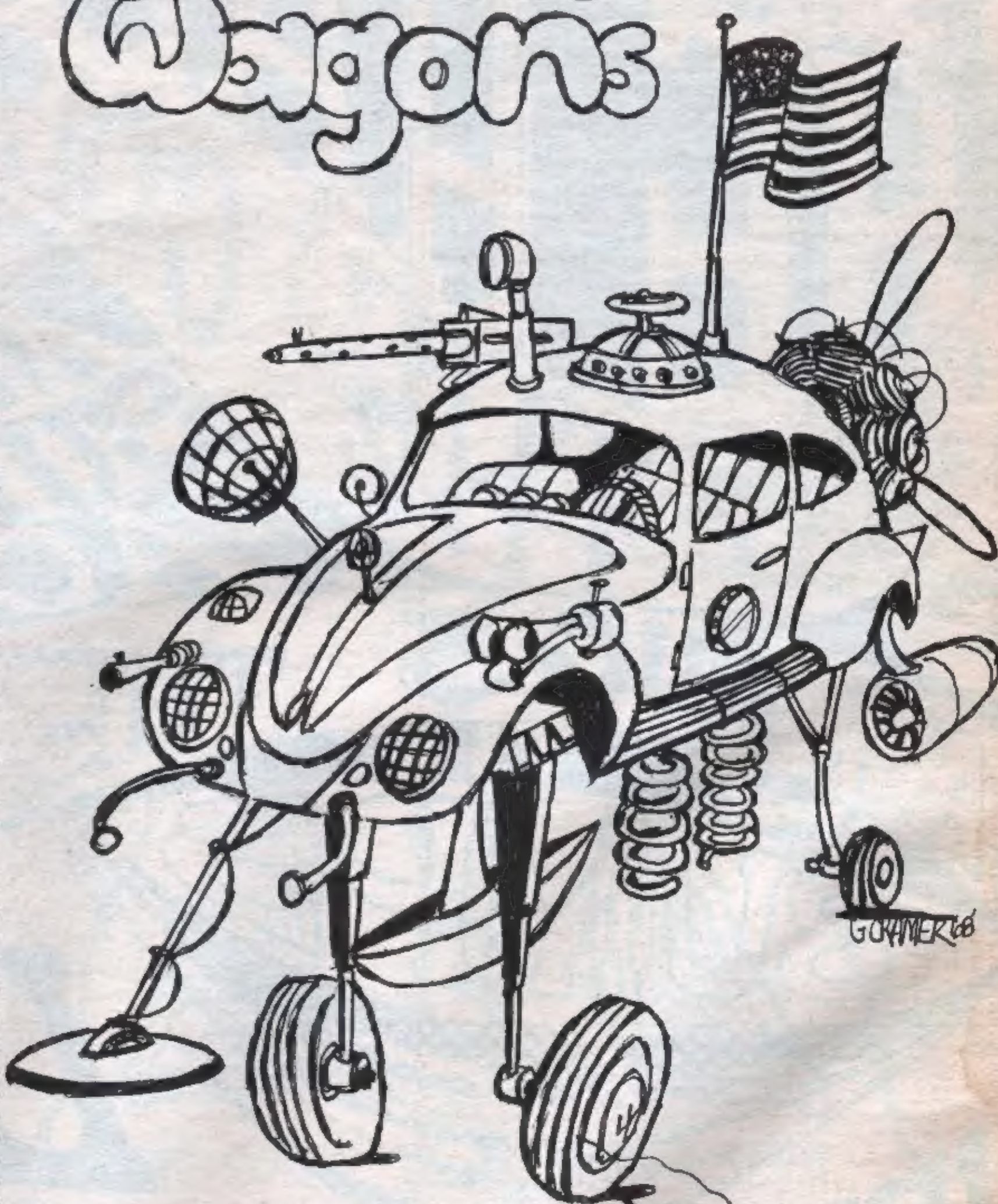
In other words: do I have a right to decide who I won't kill?

My own position on the question is rather simple minded: WHAT THE HELL KIND OF INSANE BASTARD COULD LOOK ME IN THE EYES AND TELL ME THAT I AM GOING TO KILL SOMEONE AND THAT FURTHER, DECIDING WHO I KILL IS A MORAL QUESTION BEYOND THE SPHERE OF THE INDIVIDUAL? At that point I started thinking about the answer to the question -- I KNOW what kind could -- and began to wonder; if a society can actually expect (and train) its members to kill on command, what criteria are left to define the psychopath? And framed the brief declaration that caught your eye as you came in. I don't intend to run out and do a Richard Speck shot tomorrow, but I have to define my personal responsibility somewhere, and that seems a necessary and simple starting place.

Incidentally, I have had occasional, brief daydreams about learning to shoot, picking a good tower, putting in my pocket a vial of poison and a note explaining that I was a sovereign state engaging in a simple act of foreign policy and honoring a commitment which I had made to kill a bunch of people whom I had never seen before. For their own sakes. Forty lives -- what's that? Maybe the result of a week's good weather in SE Asia, but I would get at least a hundred times the news space 40 dead Vietnamese peasants would receive. Probably, though, Hearst would use the occasion to lecture in the black community on the dangers of taking the law into their own hands, and otherwise the point would be completely missed.) Was there a difference in the intensity of your response to the first and last paragraphs of the article, and your response to the front page of your favorite straight Daily? Who are the unconscious patriots?



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GIRL WANTED for parttime photo modeling full figure standard payment rates. Send name, address to 8503 Midvale North, Seattle

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HELP, will the baldheaded, cross eyed Mexican who stole my birth control pills to give to his underprivileged maid who is on public assistance and is sleeping with his super fertile brother, please return them to my grandfather who kept a supply for when he went out minor molesting, PLEASE RETURN THEM. I can't afford to keep the old goat out of trouble much longer. ALSO I had to write this add on some toilet paper with a melted tab of thiorazine from the medicine cabinet and drop it out the window because the dummy locked me in the bathroom INADVERTENTLY. PLEASE HELP. AHHH!!!

HOUGHTON MOTTSHAW where are you? RSVP Mike's parents or Helix, Hal.

ACLU

ACLU FUND RAISING PARTY Sunday, August 4, starting at noon. The Len Schroeter home, 3130 Lakewood Avenue South. For \$5, food and drinks and food and some sort of boat race and food and good company and food.

EAST SHORE GALLERY, 12700 SE 32nd, Bellevue. Drawings by Robert Allen Jensen will be the September show. Open 9-2:30 weekdays, 9-1 Sun

THINK APOCALYPTICALLY

Arrange for a white whale to surface in Lake Washington midway through the hydroplane races. If you can't think apocalyptically, at least sit in front of your place and scowl at dogs. SUNDAY AND MONDAY, KRAB, 10:30 p.m., Dylan rolls out of album and collides with Coke bottle on floor as needle digs into rut on aging Howlin' Wolf disc. J. Cunnick, freshly breakfasted on knockwurst at the Exit, is on the air, causing strange cracks in the west side of Queen Anne Hill and infant tidal waves at Alki Beach. It was during one of J. Cunnick's recent shows that a UFO made itself distinctly visible over Seattle.

CAPITAL HILL

Capital Hill Council of Human Relations will meet at the first Church of Christ Esoteric, Thursday this week at 8 p.m. The council wants the hippies who live on Capital Hill to be represented at this meeting.

Every Tuesday at 8 o'clock p.m. there is a racial soul search meeting at St. Mark's Cathedral. There are about 150 whites to 4 or 5 blacks. Things could be accomplished if there were a greater turn out of negroes and hippies.

Bread will be baked at the church for distribution in the Central Area and among the hippie communities - flowers too. Our kitchen could be in operation 24 hours a day if we had enough people who wanted to help feed other people or be with them or love them freely.

The church will also be used as a center for transportation and sanctuary if riots should take place. It is open 24 hours a day as a sanctuary if the riot takes place in your own head. Come in if you need a place to crash or something to eat. For further information call the church at EA 9-7257 at 10th and East Lynn.

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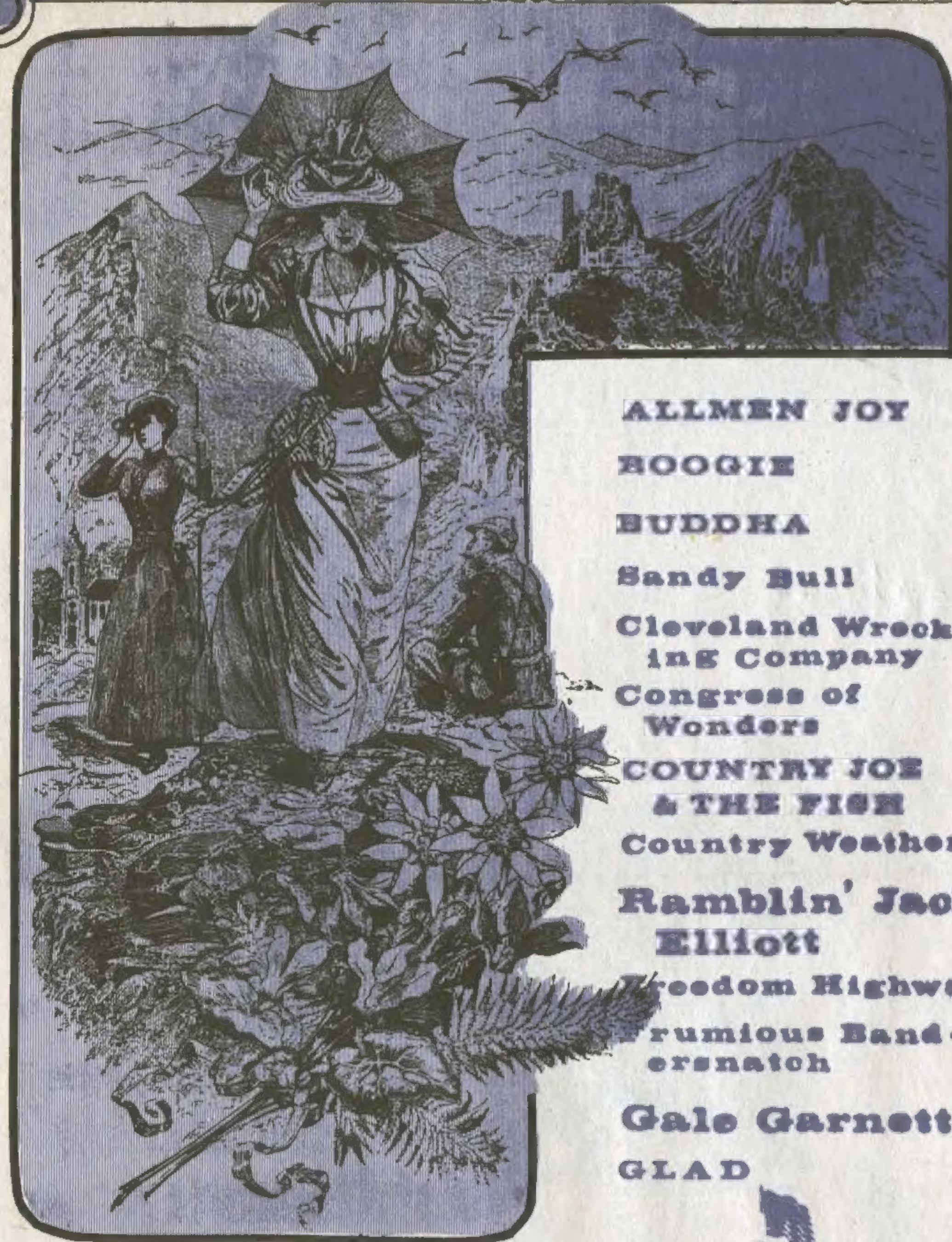
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